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TWELVE ESSENTIAL UPANISHADS

(In Three Volumes)

(Isha, Kena, Katha, Prashna, Mundaka, Māndukya Taittāriya, Aitareya, Chandogya, Brihadāranyaka, Svetāsvatara and Gopālatāpani Upanishads) with original Sanskrit Text, running translation and purport.

Vol. II

(contains Taittariya, Aitareya and Chandogya Upanishads)

by TRIDANDI SRI BHAKTI PRAJNAN YAT



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PLUATE COOK

Dedicated to

MY DIVINE MASTER

-YATI

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PREFACE

Of the 'Twelve Essential Upanishads' this second volume contains Taittiriya, Aitareya and Chandogya Upanishads.

The Monistic School considers the Taittiriya Upanishad as the most authoritative one and therefore Sri Shankārāchārya himself has cited from this Upanishad about a hundred and fifty times in his Brahma-Sutra-Bhāsya. Some other schools give it a position next to the Brihadaranyaka and Chandogya Upanishads. We, following the path of Achintya-Bheda-Abheda Philosophy of Bhagavan Sri Chaitanya Mahāprabhu do not find even a single mantra of this Upanishad traces upon the monistic view, on the otherhand we find herein fully blossomed forth the Transcendental Rasāmritasindhu of Krishna Prema where Brahmānanda of the jnāni may not be even a drop before the shoreless ocean of such Krishna Prema. In Bhrigu Valli, Bhrigu at first refutes the gross material philosophy of Chārvāka or Lokāyat and then gradually Sānkhya's Prakriti-Purusha-Vāda; Yoga and Nyāya Philosophies and finally the Impersonalism of Monistic Philosophy-he refutes. On realising incapability of Inductive Process to know the True Aspect of Brahman he takes recourse to the Deductive Process viz. 'Path of Devotion' and having endowed with intuitive wisdom soon gets the Subjective Realisation of the Supreme-Divinity Who is the Substratum of Transcendental Bliss.

Aitareya Upanishad is the smallest one containing only three chapters. It clearly states that during the pre-creation period of the universe Godhead alone remains. And the universe or Prakriti herself in her unmanifested form was withheld within His fold. But God was having His Chit-leelā at that plane of Transcendent even before the creation started. We find in this Upanishad three conditions of waking, dreaming and deep-sleep states of the jivas. But it clearly states that without spiritual enlightenment one cannot observe the cendental Godhead. Here it is very very clear that there are two-souls: one is the jiva soul and the other is the Monitor-self, the Indwelling God. One who realises the Absolute Reality becomes immortal and goes to the world of Transcendence. Thus this Upanishad teaches concisely the highest Truth to the aspirant souls who are aspiring after the freedom from the world and the attainment of Transcendental Bliss.

Regarding the Chāndogya Upanishad we have already recorded in the Introduction of the 1st Vol. Only I should repeat here that this was most difficult Upanishad to bring the synthetical reconciliation as there are certain profane sections but at times when I found certain wonderful portions giving expression to the most esoteric Aspects of Rasa of Sri Rādhā-Krishna Cult of Vraja I felt extremely delighted. Anyhow it was only by the unreserved Grace of my Divine Master Nityaleelāprevista Sri Srila Bhakti Vilās Tirtha Goswāmi Mahārāj, it was possible for

me, the humble self, to peep into such esoteric aspects.

We are happy that the 1st Vol. was well received by the Press as well as by the philosopher - talents and the devotees in particular. Many Vaishnava savants benedicted me in appreciation of the rendering.

I hope this volume also will be received equally.

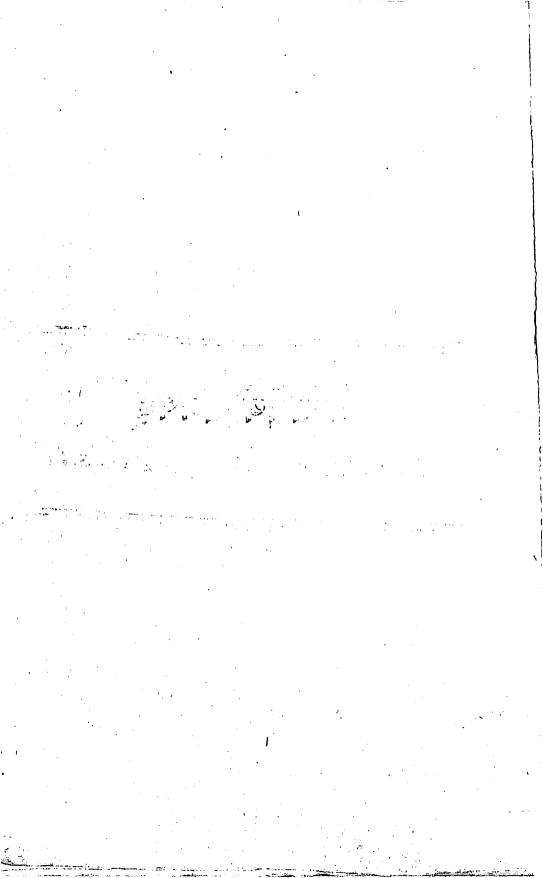
I once again hereto repeat that this is the task undertaken for the sole delight of my Divine Master and for the devotees who are *Gunagrāhis* as well as *Sāragrāhis*. Therefore my omissions and commissions they would be over-looking.

-YATI

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तैत्तिरीयोपनिषद् TAITTIRIYOPANISHAD



PLEASE FROM THE THE ECOK. IN GOOD COMMINDA

ALL GLORY TO SRI GURU AND GAURANGA

TAITTIRIYOPANISHAD

I

The Taittiriya Upanishad belongs to the school of Krishna-Yajur-Veda. One of the recensions of Yajur-veda is known as Taittiriya compliment of the full with Samhitā, Brāhmana and Āranyaka. Whereas the fifth and the sixth questions of the Aranyaka part of the Taittiriya-branch of the Krishna-Yajur-Veda is known as Taittiriya-Upanishad. There are three Vallis or Chapters in this Upanishad mentioned under the names of Sikshā-valli, Ānanda - valli and Bhriguvalli. There are thirtyone lessons (Anuvākas) of which twelve are in Sikshā-valli; nine in Ānandain Bhrigu - valli. valli and ten Among other Upanishads belonging to Krishna-Yajur-Veda this Taittiriya Upanishad is the oldest. The Monistic School considers this Upanishad the most as authoritative one therefore, Sri Sankarāchārya himself has cited from this Upanishad about a hundred and fifty times in his Brahma-Sutra-Bhāsya. Some other schools give it a position next to the Brihad-Āranyaka and Chāndogya Upanishads. doubt, all the schools of Sanātana Philosophy have accepted it as an authoritative one among the ten principal Upanishads.

The first Chapter or Sikshā-valli deals with the science of phonetics and pronunciation that an aspirant should be careful about in his utterances of the sacred Mantras. The spiritual gain remains in proper pronouncement of the Vedic lessons. Therefore, one must give proper attention to accent, rhythm, sequence etc.

The second lesson tells about adhi-loka, adhijyotisha, adhi-vidyā, adhi-prajā and adhyātma which are commonly known as Mahā-samvit — all these actually help one to get good progeny, cattle, prowess, plenty of food and celestial happiness. The third lesson is a prayer to that Supreme Who is the highest Object of the Vedas, All-Pervading, Blissfull for bestowing unto us the intutive wisdom. Further the importance of material goods during the journey of an aspirant towards his spiritual gain is also stressed here. The fourth lesson traces upon the necessity of intelligence i. e. spiritual merit and wealth. Therefore a sublime panegyric is addressed to the Godhead symbolised in the Divine AUM, asking for tenacious intelligence, well-built-up body, sweet speech, erudition and fitness to reciprocate the Bliss of Immortality. He prays, 'may that Supreme Lord enlighten me with intuitive wisdom. May I, O Lord, be blessed to behold that Immortal and Blissful Lord into the bosom of my heart. May my body be spiritualised so that I may culture devotion to God. May my tongue be sweetened in succulent nectarine taste of chanting the Divine Name. May my ears enjoy abundantly the exploits of the Divine Pastimes; Thou art the very Embodiment of the

Supreme Divinity but empiricism subdues Thy sublimity, therefore pray, guard me in respect to my learning so that such empiricism may not illusion me."

Next, a spiritual Guru expresses a desire to have an increasing band of self-controlled and disciplined disciples, to transmute Divine Knowledge to them. His further prayer for sufficient wealth in cloth and kine, food and drink is entirely for the maintenance of the dependant disciples. He prays, as water flows downwards, as months make a year, so may numberless Brahmachāri aspirants gather round him for spiritual wisdom. Finally he prays: 'O Almighty Lord! May I feel Thy close proximity, may I be protected from the influence of nescience. May Thee shine in my unalloyed heart. Let me be fully surrendered unto Thee.

The fifth lesson: The three Vyāhritis are bhuh, bhuvah and svah; and the fourth Vyāhriti is the 'Mahah' - sheath revealed by the sage Māhāchamasya. These all the four Vyāhritis represent the Brahman that is, one who through meditation realises the mystic expression of these four knows the Brahman. In the sixth lesson elaborate and exhaustive accounts of the above meditation are given where Māhāchamasya advises his disciple, Prāchinayogya to meditate upon the most Effulgent Transcendental Person, in the core of his unalloyed heart. Here it is also further stated that at the time of the departure of the jiva-soul through the region of the throat upto the skull breaking up the two regions of the head one attains one's true-divine nature. The jiva-soul

passing through the above process goes beyond the Bhuh, bhuvah, svah and mahah sheaths and becomes Brahmabhuta –a state of glamourous hallucination of shadowed Divinity. Nay, thereafter, if he is so fortunate he enters into the world of Transcendence where he visualises the Supreme Divinity and gets himself abundantly endowed with the succulent taste of Nectarine Bliss. The seventh lesson speaks about some specific thoughts about philosophic culture that mind contemplates upon Brahman pervasive through universe.

The eighth lesson refers to the efficacy of AUM which finally leads to Brahman-realisation. And the following lesson teaches about the ethical codes which must be observed by the aspirant soul; those are physical, mental and spiritual practices - those are truthfulness in thought and speech, to follow austerity, to have full control over the external and internal senses, to offer oblation into the yagnic-fire, for a family man to welcome with all hospitality a chancely guest; attend to one's own wife only for good offspring, to continue the progeny, to be zealous in seeking and imparting spiritual instruction, constantly to remember God etc. Three eminent sages viz. Rathitara, Pāurushisthi and Nāka-mudgala advocate Satya (Truth), Tapasyā (austerity) and Learning and imparting Vedic Knowledge as the shreyā (means for Divine Pursuit) respectively.

In the tenth lesson Rishi Trishanku on realiation of Truth speaks thus: "I have cut asunder all the knots of the worldly bondage therefore, like a high mountain-peak I have risen above all limitations and

I have become as pure as the presiding Deity of the Sun. My very object of meditation in life is the most Effulgent Brahman. Having gained intuitive wisdom I feel all-blissful." But in the eleventh lesson we find almost the same lesson as it was narrated in the nineth lesson given to the aspirant disciples by the spiritual Guru. Here a little more is exhaustively spoken about: not to dishonour parents, preceptors and guests, not to seek anything which is blemish; one should follow the elders and not to imitate them. The honourable Brāhmans should be welcomed with due respect. Charity should be given to a proper person with reverence, liberally and with affection and love. One should act in accordance with the verdict of the shastra but if at any time it is confronted with doubt regarding one's duty and conduct then one should take the advice of a worthy and learned Brāhmin or preceptor-the counsel and the command must be obeyed.

In the twelfth lesson almost the repetition of the Invocation or peace-chant of the beginning one that is of offering grateful obeisance to the deities who all have helped in following the Truth is narrated. The entire Chapter of Sikshā-valli teaches how to gain intuitive wisdom for realising the Supreme Truth and make the life purposeful while living on earth.

The second Chapter or Ananda-Valli: At the very outset it speaks about one who has gained intuitive wisdom gets the Subjective Realisation of the Supreme Divinity. One who realises the Omniscient Brahman Who is Infinite and Bliss-Embodiment gets the fulfilment of all his wants. The succeeding four

lessons deliberate: how an aspirant may make his evolutionary progress from the mundanity to the highest realisation of Brahman. Brahman is eternally Existent, Source of all Wisdom and Infinite or All-pervasive. One who realises Brahman as such, adores Him in the secret cavity of the heart which is converted into a transcendental plane, the Replica of Goloka - Vaikuntha, a Resort of Divine Sports. Thereby he gets his objects fulfilled with the all-wisdom Brahman viz., he attains summun bonum of life in rendering unalloyed devotion to Brahman, the Supreme Reality.

After narrating all about the fundamental principles, next, how Brahman is ananta: All-pervasive that is spoken. He is the Efficient - Cause as well as He is the very Substance of all beings are elaborated here. When He willed, the maya or His external Potency got charged and the first principle of māyā viz. mahattatva being evolved ether arose, from ether air, from air fire, from fire water and from water the earth, again from earth herbs, from herbs food came; and when food is assimilated by a jiva it creates semen and when the semen is conceived by a femalesex from a male-sex it gives shape to a corporeal The enunciation of annamayakosha, body. prānamaya - kosha, manomaya - kosha, vijnānamayakosha and Anandamaya-Kosha: The first three are evolutionary processes through the Vijnānamaya jiva ultimately realises Brahman the Ānandamaya-purusha.

In the bondage-stage of a jiva-soul there are stages of Annamaya, Prānamaya, Manomaya and

Vijnānamaya, koshas. A jiva-soul in bondage, must gradually take out his own ignorance of wrong identification viz. he must be stripping off the gross affinities one by one and proceed inwardly in realising the inner-most spiritual essence of his ownself in his true and transcendental aspect. The transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind not being able to attain whereas through the cognition of soul when one having endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity he sheds fear completely for all time. This Supreme Divinity is the Monitor-self of the embodied jiva-soul.

The Vijnānamaya, the cognitioned jiva-soul leads a life of spiritual sacrifice and also accomplishes devotional activities. All gods (too) worship the Omniscient Brahman as the most adorable Paramount-self. The cognitioned-soul when realises Brahman never swerves from Him. And therefore he never becomes heedless about his culture of unalloyed devotion or even accidently does not misidentify his self with the previous koshas viz. Annamaya etc. He lays aside all sins in the body and gets fulfillment of his all desires viz he cuts asunder all the knots of his worldly bondage and forthwith attains summum bonum of life. Vijnānamaya-purusha is verily the very life of the former kosha or manomaya-kosha.

The Vijnānamaya-kosha jivas are of mainly three stages (i) Brahmajnāni, (ii) yogi who realises Paramātmā, the Indwelling Monitor-self known as

Purusha and (iii) devotee who has realised the Personality of Supreme Godhead.

(i) Brahmajnāni no doubt has become free from his misidentification with Annamaya, Prānamaya and Manomaya koshas and he in his Brahman-realisationstate might have become complacent therefore free from grief, hankering after anything mundane, got equitable vision towards all beings. But How the dormant intrinsic nature of a jiva-soul becomes active after being freed from obstacles is nicely illustrated in the character of Chatuhsanas, who were here-to-before immersed in the contemplation on the Impersonal Abstract Brahman by the stroke of 'Sukriti' born of certain Sat-sanga (devotee's association) those sages reached at the gate of Vaikuntha and having accidentally chanced to smell 'Tulasi' offered to the Lotus Feet of Lord Nārāyana were absolved from 'Ati Vidyā' which is also known, a kind of māyic hindrance mentioned in Ishopanishad,2 Brihadāranyaka, and Bhāgavata. Soon they got rid of the clutch of 'Ati-Vidyā' they got their dormant intrinsic loving nature active and became transported with sentiment of Love (here Santa-rasa) at the very sight of the Transcendental Beauty of the Person of Lord Nārāyana and at once fell in prostration at the Lotus Feet of the Lotus-Eyed Lord. Ah, what a glory, the sweet-fragrant scent emanating from the sacred Tulasi tinged with the pollens of Lotus offered to His Lotus Feet, having entered into the nostrils

^{1.} Bh. III. 15.43

^{3.} vide mantra IV. 4.10

^{2.} vide mantra 9

^{4.} vide X. 2,32

of those Brahma-Jnanis, sent a thrill of ecstatic joy in their hearts and horripilations in their body. Their absolutism or impersonalism got loosened and innate sentiment of the soul got manifested which has got natural inclination towards the Transcendental Personality of Godhead. In that unconditioned state of untainted soul they could visualise the Beauty and Charm of devotion to Godhead. Such whole-sale change from monism or impersonalism to the devotional service to the beautiful Transcendental Human Form of the Supreme Lord Sri Krishna is also noticed in the characters of many a sage like Sri Shukadeva, etc. As Sri Shukadeva himself says: "Although I was fully established in the attributeless Brahman, my heart got captivated by the Transcendental Pastimes of Lord Sri Krishna of excellent Renown. That is why I was fascinated to study this Srimad Bhāgavatam."

- (ii) Yogi, who is fortunate indeed, "finally realises in his dedication to Lord Nārāyana with His Four Arms with lotus, discus, conch and mace respectively and residing in the cavity of his heart within his body in a size of a thumb".
- (iii) Bhaktas or devotees are really of Vijnānamaya true to its sense and they may be characterised into three categories: (a) devotees of Sri Lakshmi-Nārāyana, the Lord of Majesty of Sri Vaikuntha, (b) devotees of Sri Rādhā Krishna, Lord of Mādhurya (Beatitude) of Goloka-Vrindābana and (c) devotees

^{1.} Bh. II. 1.9

^{2.} Bh. II. 2.8

of Sri Chaitanya Mahāprabhu Lord of Kārunya (Benevolent) of Goloka-Navadvipa. Again devotees of Sri Lakshmi Nārāyana are of two classes viz. Nitya-muktas and Baddha-muktas. Those who are Nitya-muktas they are the creations directly from Sankarshana of Vaikuntha and therefore they never come to the bondage of maya whereas the baddhamuktas who are originally created from kāranaavdhishāyi Vishnu after passing through the cycle of bondage, by dint of spiritual virtue when imbibe the intuitive wisdom in their cognitive souls and having spiritual or divine body eternally remain in that plane of Transcendent in rendering unalloyed devotion to the Godhead. Accordingly devotees of Sri Rādhā-Krishna are also of two classes viz., Nitya-pārsadas and baddha-muktas. Sri Rādhā is the Hlādini-shakti i.e. the Predominated-Counter-Whole-Moiety of Sri Krishna, the Predominating-Counter-Whole-Moiety. Sri Krishna is Rasovaisah or Akhilarasāmritamurti for His All-purposeful Rasa-Leelä-Mādhurya She projects Herself as embodiments of all the ratis such as of Sānta-rati, Dāsya-rati, Sakhya-rati, Vātsalyarati and Madhura-rati. All those who eternally serve Sri Krishna with those five ratis are the eternal properties of Sri Krishna and are ever engaged in His Service, which is their only delight and the sole meaning of their existence in that plane of Transcendent viz., Goloka-Vrindābana. There Love for Sri Krishna is known as Rāgātmikā. Now, among the baddha-jivas if per-chance anyone receiprocates, by dint of great good luck, the benediction of a Rāgātmikā-Bhakta and thereby leaving aside all type

of desires such as dharma, artha, kāma and even any type of mukti and augmenting the sentiment of Rāgātmikā-bhakta imbibes intense burning feeling of Love to serve Sri Krishna in the walk of such a Rāgātmikā-bhakta—then such one is engaged in the aprākrita service of Sri Krishna for His absolute pleasure. And their such type of rati is known as Rāgānugā-Bhakti. Audārya-Vigraha Sri Krishna Chaitanya's service also are done only by the same group of devotees.

Here in the characteristic of unalloyed devotees of Sri Rādhā Krishna we find the fully blossomed state of Vijnānamaya-state of a jiva. Therefore in this context when the preceptor goes to speak about the Anandamava Brahman first he identifies Him with Monitor-self, immediately he realises that Monitor-self is only the Purusha but what about the Purushottama? When this Purushottama thought comes to him, at once he enters into an ecstatic mood and pronounces four sounds of priya, modo, pramoda and ananda. Whereby he gets the revealation of the Super-Transcendental Leela of Svayam Bhagavān Sri Krishna Who is Raso-vai-sah, His Goloka-Vrindābana Leelā which is Supremely priya dear to Him, His Super-Transcendental Infatuation towards His Own Svarupa-shakti Sri Rādhā, the Other Moiety of His Ownself is the modo; and the Ecstatic rapturous delight of Their United Sports is Super - Transcendental pramoda: Embodiment is the very svarupa; as it is commenting on Vedānta1 'ānandamayo-abhyasat' Sri Jiva-

^{1.} vide I. 1.12

Goswāmi points out that Brahman is denoted as Anandamaya; commenting on the Bhāgavata¹ Sri Sanātana Goswāmi in his 'Sri Brihat Vaishnava Toshani' gives a very good explanation about the five koshas.

Verily the Anandamaya-purusha the Transcendental Blissful Supreme Godhead is the Prototype of the Purusha, Monitor-self viz. Monitor-self is Purusha whereas Paramount Anandamaya-Purusha is Purushottama. He is Raso-vai-sah or He is the Fountain-source of all other objects of His Sweet-Sports viz. Sri Krishna is the Svayamrupa Raso-Vai-sah, the Transcendental Blissful Lord par-excellence; His Super-Transcendental Inatuation towards His Own Svarupashakti Sri Rādhā, the other Moiety of His Ownself is the right wing; the ecstatic rapturous Delight of Their United Sports is the left wing whereas Super-Transcendental Bliss or Rasa is the very Embodiment of the Both but ontalogically They are One that is the support and the foundation. says that Brahman is non-existant or a non-being, then truly he himself becomes a non-entity i.e. he is lost, having lost his spiritual conscience; but if one realises that Brahman is an eternally Existent Being, then the wise sages consider him as a living-being of good-disposition. The Anandamaya-Purusha is the very Substratum of all the koshas including the Vijnānamaya-jiya-souls.

As per Sri Ramanuja: 'Manomaya, Prānamaya etc. apply to Para-Brahman. Manomaya: A person

^{1.} vide X. 87.17

to be realised by a mind purified. Prāna, sariri means a person who has prana (breath) as his body. Here. Atman cannot but mean Paramatman. To explain what this Atman is, the Upanishad tries by reference in the first instance to material objects. After enumerating step by step, that this Atman is Annamaya, Pranamaya, Manomaya, and Vijnanamaya, it leads the meditator to the final stage that Atman is Anandamaya. This is called sthoola Arundhati Nyāya. When a newly wedded couple are made to see the star Arundhati (the symbol of faithfulness) the purohit first of all directs their attention to a nearby star as Arundhati and then he goes on step by step to the real star of Arundhati by showing it being near, above, below, etc. In the same way, the Upanishad teaches the meditator the real Brahman by calling Him by external objects like Annamaya, Prānamaya etc. as Ātman, and then leads finally to Anandamaya the real Self. Just as the purohit utters the name Arundhati at every stage in his endeavour to show the real things, so also the Upanishad uses the word Atman at every stage of teaching to denote only the Highest Self. So, by the word Atman in every stage only Paramatman is to be understood, though Annamaya, Prānamaya etc. are not real Ātman'.1

Then the appurtenant question: Does any one who knows not the Brahman attain Him after departing from this world?

vide Vedanta Deepa Vol. I. p. 90 and Vol. I. p. 161 Eng. by
 K. Bhasyam Sutra 1-2-2 and 3-3-17

He, the-Anandamaya-Purusha desired: 'for My sporting let Me become Many; let Me procreate Myself-so He brooded over His Svarupa-shakti Yogamāyā. Having brooded over Yogamāyā He projected Himself in two Aspects of Predominating and Predominated (Vishaya and Ashraya-Vigraha) Aspects including all other non-phenomenal ones pertaining to His Sportive Transcendental Land of Goloka-Vrindabana. Having created all those who are morphologically different from Him Ontologically They are one and the same as He Himself entered into Them (this is illustrated in the episode of Sri Krishna becoming as many cow-herds and cattle when Brahmā stole them.1 He remained with them (who are projected from His Svarupashakti viz. those fundamental characters of Santadāsya-sakhya vātsalya and madhura rasa of His Predominated Aspects) unmanifest Himself within them whereas in His Svayamrupa Predominating Aspect He stands as 'Akhila-Rasā-mrita-murthi. He appears as Immanent and Transcendent within His Super-Transcendental Sphere. Verily He becomes the Subject as well as the Object; He is the Substratum of all-Vijnānamaya-Purusha but He Manifested Himself as Govardhana Hill which is as if unconscious; He created all the real and unreal sports (unreal viz. asura-vadha, musala-leelā etc.). Nay, whatever there remains in that plane of Transcendent for His Fancy Sports verily He became the entire Reality. For that reason sages declare

^{1.} Bh. X. 13

that whatever remains there everything is of the Substratum of Reality.

The empirisists may generally question whether there remains a personality beyond empiricism because Brahman Transcends all empirical usage. Therefore here Shruti establishes the Positivity of Supreme Reality. He who is ignorant of all about the Super-sensuous Reality of Brahman is at a loss of the most precious object in his life. Such a sceptic fritters away his life wandering in the winding path of ignorance with no star to guide. Such a one is known as nastātmā as it is stated in the Gitā1 Whereas one who has possessed unflinching faith in the Super-sensuous Reality of Brahman strives cogently to realise all about the Super-Transcendental Pastimes of the Supreme Divinity. Here once again the preceptor feels ecstatic rapture therefore he narrates, 'How the Swayamrupa Bhagavān Blissfully desired to Sport with His Own Svarupa-Shakti or Yogamāyā. Therefore, morphologically He projects Himself into all Species of subjugation to santa, dāsya, sakhya, vātsalya and madhura-rati for Rasamādhurya but ontologically they are one and the same as He Himself enters into Them. Nothing of that Transcendental Sphere, whether it is Govardhan Hill or waters of Yamuna, nay, even the dust is phenomenal; where He alone manifests Himself as Immanent and Transcendent. But certain aspects which are prevelent in the Sphere of Manifested Vraja-leela such as killing of Asuras etc. are to be

^{1.} vide XVI. 9

known unreal as they are not found in original Goloka. So behind all His Sports He is the Substratum.

This explanation is based upon the authority followed from the previous mantra (lesson V). As after stating about priya, modo, pramoda and ananda definitely the mystic preceptor desires to unfold the esoteric Aspects of Supreme Divinity to his sincere and devoted disciple who has imbibed unflinching faith in God. Particularly in the previous Shruti explaining priya etc. denotes about 'Bhuhatattva' viz. Nārāyana is the head, Pradyumana is the right wing, Aniruddha is the left wing, Vāsudeva is Ātmā and Sankarsana is Brahman that is the 'Vaibhava-Prakāsa' of Swayam Bhagavān Sri Krishna. Therefore in this Shruti naturally 'Prabhāva-Prakāsha' of Swayam Bhagavān Sri Krishna is narrated. Again in the following shloka we find about the creation of the universe. Notwithstanding this what all the Achāryas have stated in this context also cannot be denied. What they narrate in this passage that we get in a sublime statement about the whole creation which is an act of Divine Will. It is the fact that the universe whose existence is established without doubt never can spring up from non-entity. He Willed and the universe was created to be understood as such that the universe as Mahattattva and jivas in their seed-form were evolved and got their respective manifestation. It is only individuals when they attain final liberation they become free from

^{1.} for more information ref. Brahma-Samhita

evolution. The very clear understanding about the creation of the world we find from Bhagavatam:1 'The semblance or dim reflection of the external Chit-potency is the jiva-shakti (Potency) or Tatasthāshakti stationed in between Chit-jagat and a-chitjagat or māyic-jagat whereas the shadow or perverted reflection of that external Chit-potency is the mayashakti or external a-chit-potency. All the jivas emanate from the Tatasthā-shakti of God and accordingly the mundane worlds emanate from the māyā-shakti of God. Due to the false egotism of nominator-ship and false enjoying propensity jivasouls welcome the material bondage and therefore are subjected to endless cycle of births and deaths in mundane worlds. Hence the jiva-potency and the phenomenal mayic worlds are directly or indirectly related with the Supreme Reality.' Further: 'I surrender to that Supreme Lord in Whom this world rests, from Whom it has emanated, by Whom it is brought into existence, and yet Who is beyond this phenomenal existence as well as superior to jivasoul'.

The Prakriti or māyā which is generally known as asat was existent in its subtlest innate innominate form which is generally known as Mahattatva. And when Brahman Willed this Mahattatva got evolved. Therefore the eternal existence of the universe whose Substratum is Brahman is unquestionably established. It is also established that the universe cannot spring up from non-existance or without any substratum.

^{1.} vide I. 1.1

^{2.} Bh. VIII. 3.3

Accordingly the Chit-Jagat was created by Brahman out of His Own Prerogative as He is the Self some and also the Substratum of everything. The Brahman is Raso Vai Sah, one who has comprehended this Bliss of Godhead is immersed in felicity and drinks deep the nectarine Bliss that flows from Him. Nothing attracts a pure mind more than the Bliss of Lord Sri Krishna Who is 'akhilarasāmritamurti', the Transcendental Embodiment of All-ecstatic Bliss. Sri Vishwanātha Chakravarthy of Gaudiya Vaishnava School says in his commentary on Bhagavata1 that in the Taittiriya Upanishad the Koshas from Annamaya to Anandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the Substratum of all of them. So Rasa is identified with Him only and occupies the apex. As in the Gita, 'Verily I (Sri Krishna) am the Mainstay of Brahman, the Sole seat of everlasting immortality of eternal Religion of Divine Love and of the Transcendental Immortality, eternity, eternal religion of Divine Love and Ever-blissful State of Rasa in Vraja are the characteristic features of All - beautiful Transcendental Form of Sri Krishna. The prime motive of every living being is the attainment of Blissful Lord. If the Blissful Lord does not will in the heart of a being who could be alive? Fearlessness is the characteristic trait of a person who has realised the Supreme Lord in Reality.8 Shriman Mahāprabhu says, 'The Summum Bonum of life is unalloyed

^{1.} vide I. 1.3 2. vide XIV. 27

vide Brih Up. II. 4.5; IV. 5.6; Mundaka III. 1.4;
 Bh. X. 58 38

^{4.} C.C.A. VII. 84.85

Love for Sri Krishna. In comparision with that fourfold Purushārtha viz. dharma, artha, kāma and moksha that are most negligible and insignificant, whereas the fifth or highest persuit of human being is the fathomless ocean of Nectarine Bliss derived in loving service to Sri Krishna. Brahmānanda of the Jnānis may not be even a drop before the shoreless ocean of Krishna-Prem'.

Therefore, where Brahmānanda of a jnāni is so negligible then how negligible is the ephemeral worldly or celestial pleasures!

Now, a right point is raised in the sixth lesson that how this Brahman Who is Supra-Natural and Transcendent can be attained through this evolumundanity? Therefore, approach to rationally is ultimately to denounce His Existence. But whose soul is cognitioned with intuitive wisdom is a sat or a sādhu who alone knows the Truth. Varuna puts a question: 'Whether a man without the cognition of his soul viz. through the method of other processes than the path of devotion can attain Brahman after the departure of the soul from the body? Secondly who are competent to attain Brahman after death or is it the fact that having known the Glories of the Supreme Divinity one gets deliverance? In response to these querries in the next lesson shruti herself, says: Before the creation of the universe Brahman alone was existent. From Him the unmaifested universe arose. He placed the seeds (jiva-soul) into the womb of Prakriti and He pervades all-through and at the same time remains

Himself as Monitor-self. He is the very Embodiment of Rasa—Bliss. One who knows Him as such, through the cognition of one's soul alone, possesses Divine Bliss. Brahman alone can bestow the Bliss which is reciprocated by the cognitioned soul. After Brahman-realisation one becomes free from nescience.

In the eighth lesson we find that the vāyu, sun, agni, the moon and all others carry out His order and do their respective duties as per His command. The god of death also abides by His command. He is the essence of Bliss that initiates and supports all life. Further to make people understand categorically the Divine Bliss an example is given that the happiness that is derived by a well-versed-Vedic-scholar who is ambitious, firm, strong, noble, youthful possessing all the wealth of the world but hundredtimes of that happiness is derived by a Gandharva; the joy of one who is free from desires and full of revelation is a hundred times more than the previous one. Hundred times more joy is derived by the manes of Pitri-loka. Hundred-times of that is of a Devatā and hundred times more of that is derived by Indra and its hundred-times is of Brihaspati and its hundred times is of Brahmā whereas muktajiva enjoys a hundred times more of Brahma and a hundred times more Bliss is enjoyed by one who has realised the Supreme Divinity. One who has transcended the mundanity, alone can attain final beatitude and enjoy the Transcendental Bliss.

In the nineth lesson we get the teaching that the rational mind is incapacitated to approach the

Supreme Divinity. But one who realises in his cognitive soul the Brahman goes beyond remorse or expectation.

In the third chapter or Bhrigu - Valli: Bhrigu approaches his father Varuna intent to know all about Brahman. Varuna in testing the merit of his son first told him about the Koshas (as stated in previous chapter) then he instructs him, 'That alone is to be known as the Brahman from Whom all beings are born by Whom they are sustained and to Whom finally they repair'.

The Transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind, not being able to attain—whereas through the cognition of soul, one endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity. He sheds fear completely for all time. Such a man of realisation indeed, is never tormented with the thoughts of 'Why have I not done the right? Why have I done the wrong'? (generally such thoughts torment a person during the time of his death). But a man of wisdom, as stated above, frees himself totally from these thoughts. For, indeed, having his thought concentrated upon the Blissful Divinity he redeems himself from these.

Bhrigu, the sincere aspirant no doubt penetrated upon the instructions of his father and understood food as the cause of livelihood but soon realised that food produces the corporeal body alone which is subject to decay and death whereas Brahman is chit, so he returned to his father and his father Varuna

now simply says, 'seek to know Brahman through austerity.' Here it is taught that matter cannot be the cause of creation.

Next Bhrigu penetrated upon the advice of his father and determined that prana might be Brahman. But he could not be satisfied. And on further advice of his father he concentrated upon mind and realised that mind is the will-power of the cosmic being. Beings here are sustained through life by acting and reaching with the environment through mind. But soon he realised that mind is changeable and it cannot be the substratum of beings. Not only that mind cannot account for all spects of the universe. In the world of man, we have the play of intelligence. Inteligence frames concepts and ideals, plans means for their realisation. So Bhrigu finds the inadequacy of the principle of mind and once again approached. Here refutes the Yoga-school as mananigrantāt is the final view of life in this school.

Now having followed the path of Induction at the final stage of discrimination Bhrigu identifies the Vijnānamaya-self (jiva-soul) with Impersonal-Brahman for, verily, due to Vijnānamaya-self's existence brings the birth and on that account one remains alive and on that everything is desolated into him. But even then he could not be fully satisfied with this Abstract Impersonalism so once again he appraoched his father Varuna and asked, "venerable true-well-wisher of mine, kindly and unreservedly tell about the perfect method of Brahman-realisation." His father replied, "seek to

realise Brahman through your intuitive wisdom. That is only the Method to get Subjective Realisation of Brahman." Now, Bhrigu having cognition of his soul took recourse to Deductive Process or Path of unalloyed devotion.

A true spiritual preceptor, all on a sudden does not unfold the Supreme Spiritual Wisdom without examining the endurance and capability of the disciplined aspirant. So he gradually imparts the wisdom, waits and observes how the aspirant synchronises with his progressive effort to reci-Here too we find final wisdom. procate the Varuna accordingly gave liberty to Bhrigu for finding the Truth, first through discriminating faculty. Bhrigu also accordingly applied such method of discrimination and gradually found that neither the corporeal body which is sustained by food, nor the vital air (prāna), nor the mind can be adequate to merit the highest status of Brahman on the ground corporeal body is perishable, prana is unconscious, mind is changeable and even the Vijnānamaya individual soul who never can be the cause of creation of entire universe.

In the first discriminating experience he goes to gross material philosophy of Chārvāka or Lokāyat and when he goes further he refutes them and, then gradually Sānkhya's Prakriti Purusha vāda, Yoga and Nyāya-philosophy and finally the Impersonalism of Monistic Philosophy refutes. Next when he realises incapability of Inductive Process to know the True Aspect of Brahman he makes full self-

surrender to the preceptor who then and there enlightens him to the Path of Devotion.

Now, having taken recourse to the Deductive Process viz. Path of Devotion Bhrigu having endowed with intuitive wisdom soon got the Subjective Realisation of Supreme Divinity Who is the Substratum of Bliss. So the Shruti affirms that one who is cognitioned with intuitive wisdom, for him everything is gained. From the seventh lesson a warning is given:—

Don't be a monist taking into account that everything else except Brahman is illusive. For an aspirant he should take the path of Yukta vairāgya therefore, one should not disregard to take proper type of food. That should be observed as a pious rule. Life indeed, depends upon food; body is sustained by food, life gets strength on body's fitness. So body and life both are having their fitness on food. So he who follows this path of yoga and kshema becomes steadfast for his spiritual well-fare. He enjoys food and commanding sufficient food, he becomes great in progeny, in cattle and in the splendour of sacred wisdom and also great in fame.

In the previous lesson it is stated that food should be preserved abundently. But what for? If you are an aspirant food is to be preserved for maintainance of devout chancely guests. And by all means such a chancely approached guest should be looked after with food and shelter—not as an obligation but as a vow.

How an aspirant should observe, above all, the Hands of God in his leading 'a way of life' and this is possible when exclusively the speech and breathing are controlled and regulated towards the Divine Purpose. Physical and celestial all events are to be regulated and utilised to His Service. It is He Who when is pleased provides Yoga and Kshema to the aspiring soul.1 Finally hope and aspiration gains strength when He peeps into the heart like a lightning, which gives hope for impending rains. So an aspirant finds darkened night is passed and soon the day-light would follow to illumine his soul for ever. In all these is bestowing of His Grace only. In the Gita: 'Whatever object is conspicuous by virtue of its grandeur, glory, mighty sublimity, beauty or loveliness, has its origin in a fragment of My Divine Splendour'.

He finds how wonderful is the creation of God; He has provided wonderful food and the milk in the cows. How He has made the sun and moon including stars to shine and substantiate the life in beings, procreation; immortality and bliss in the generating organ. When the conjugal wedded lovedalliance is looked for a divine purpose, it first brings procreation for perpetuation of the race and finally it is divinised bringing unto them the immortality and Divine Bliss. Therefore in Vedic religion household life is considered holy and purposeful. The Glories of God pervades all-through the space.

^{1.} vide G. IX. 22

^{2.} vide G. X. 41

propitious to us; may Aryaman, the presiding deity of the eye) be propitious to us; may Indra (the lord of the strength) and Brihaspati (god of wisdom) be propitious to us; may Vishnu, the Supreme All-pervading Gaurdian-god of all the deities be propitious to us and grant us true-welfare and Bliss.

Salutation to Brahmā (god in-charge of creation), salutation to thee, O Vāyu, the wind-god. Nay, Vāyu verily thou, art the perceptible Brahman—I shall speak of thee as such because thou art all-pervasive in the world as well as thou cause the vital activity of the corporeal body of a bound jiva-soul on earth. I shall speak of the right (as per the dictum of the holy literature); I shall speak of the truth; that Rita, personification of the Supreme Reality may protect me and also the preceptor. Let Him save us both, the taught and the teacher from all obstacles. Om, let there remain the perfect Bliss all-round.

Purport:— The presiding deities of the phenomenon as well as of the corporeal body are invoked so that by their grace all obstacles are removed on the path of spiritual attainment. But above all the Supreme Lord Vishnu Who is All-pervading-Guardian God of all the deities grant us true-spiritual-welfare and Divine-Bliss. An aspirant should invoke the blessings of the gods and the manes knowing them as the agents or wish-carriers of the Supreme-Divinity. It so happens that at times they prevent men from approaching the Supreme Divinity thinking that they should cease to offer the

oblations to their enjoyment. But an unalloyed devotee worships only the Supreme Reality and invokes other gods just for making him firm in his stead-fast-devotion to Sri Hari.

Lesson II

ॐ श्रीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः श्रीक्षाध्यायः ॥ २ ॥

Om Shikshām vyākhyāsyāmah—varnah svarah, mātrā valam, sāma santānah, ityuktah shikshādhyāyah || 2

Translation: We proceed to expound phonetics dealing with pronunciation, sounds, accent, mātrā (quantity), force to articulate, modulation and combination of the letters—thus has been declared the lesson on the Shikshā.

Purport: The correct pronunciation of the Divine Sounds is most essentially needed. (i) varna: a sound when uttered it requires proper accent, (ii) svara and (ii) mātrā or quantity. Generally there are three svaras known as udātta, anudātta and svarita. And again they are hrasva, dirgha and pluta. (iv) when sounds are to be pronounced there requires certain force viz. balam. (v) The sāma—the regular pace to which the voice is to be adjusted. (vi) santāna: successive flow of the various juxtaposed vocalic sounds.

While one studies Upanishadic text he must observe all these rules other-wise the effect of study is lost.

We may refer to Bhāgavata¹: 'The Veda is most difficult to understand, consisting as it does of the vital air, the mind and the organ of speech—it is endless and limitless, profound and difficult to fathom like the ocean.' vide. Sri Vishvanātha chakravarti's Tikā on it.

Lesson III

सह नौ यशः। सह नौ ब्रह्मवर्चसम्। अथातः संहिताया उपनिषदं व्याख्यास्यामः। पश्चस्त्रधिकरणेषु। अधिलोकमधिज्यौतिष-मधितिद्यमधिप्रजमध्यात्मम्। ता महासंहिता इत्याचक्षते। अथा-धिलोकम्। पृथिवी पूर्वरूपम्। द्यौरुत्तररूपम् आकाशः सन्धिः। वायुः सन्धानम्। इत्यधिलोकम् ॥ १॥

saha nau yashah, saha nau brahmavarcchasam; athātah samhitāyā upanishadam vyākhyāsyāmah panchasvadhikaraneshu, adhilok amadhijyautishamadhividyamadhiprajam adhyaımam; tāmahāsamhitā ityāchakshate, athādhilokam, prithivi purvarupam'dyauruttara-rupam, ākāshah sandhih, vāyuh sandhānam; ityadhilokam

Translation: May we both, teacher and taught achieve spiritual welfare and the pre-eminence of Divine-wisdom.

Next, we shall expound the sacred Upanishadic teaching of combination (samhitā) based upon the five heads viz. universe, luminaries, knowledge, progeny, and with regard to corporeal body. Now with regard to the universe the earth is the prior form, the heaven the latter form, the ether is their

^{1.} vide XL 21.36

junction, the air is the connection. Thus with regard to the universe.

Purport: Samhitā: In order to recite the Vedic Text one has to give attention to the pronunciation of the conjuction of words and also the letters of the text.

अथाधिज्योतिषम् । अग्निः पूर्वरूम् । आदित्व उत्तरह्रपम् । आपः सन्धिः । वैद्यतः सन्धानम् । इत्यविज्योतिषम् ॥ २ ॥

athādhijyotisham, agnih purvarupam, āditya uttara-rupam, āpah sandhih, vaidyutah sandhānam, ityadhijyotisham | 2

Translation: Now as to the luminaries; fire is the prior form, sun the latter from, water is their junction, lightning is the connection. Thus with regards to the luminaries.

अयाधिविद्यम् । आचार्यः पूर्वरूषम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनं सन्धानम् । इत्यधिविद्यम् । ३ ॥

athādhividyam, āchāryah purvarupam, antevāsyuttararupam, vidyā sandhih; pravachanam sandhinam itayadhividyam | 3

Translation:— Now as to knowledge: the preceptor is the prior form, the pupil is the posterior from, learning is their junction, instruction is the means of joining; thus with regard to knowledge. 3

अथाधिप्रजम् माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः प्रजननं सन्धानम् । इत्यधिप्रजम् ॥ ४ ॥

athādhiprajam mātā purva rupam, pitottararupam prajā sandhih prajananam sandhānam ityadhiprajam | 4 Translation: Now, in regards to progeny: the mother is the prior form, father is the posterior form, progeny is their junction and procreation is the connection—thus in regards to the progeny.

अथाष्यात्मम् । अध्याहनुः पूर्वरूपम् । उत्तराहनुरुत्तरूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यातसम् ।। ५ ॥

athādhyātmam adharā hanuh purvarupam uttarāhanu—ruttararupam vāk sandhih jihvā sandhānam ityadhyātmam. 5

Translation: Now about the corporeal body: the lower jaw is the prior form, the upper jaw is the posterior form, speech is the junction and the tongue is the connection—thus with regards to one's corporeal body.

इतीमा महासंहिताः। य एवमेता महासंहिता व्याख्याता वेद। सन्धीयते प्रजया पश्चभिः। ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोवेन ॥

itimā mahāsamhitāh ya evametā mahā samhitāvyākhyātā veda sandhi yate prajayā pashubhirbrahmavarcchasenānnādyena suvargyena lokena ||

Translation: These are the great combinations. He who knows them, as expounded above, will have progeny, cattle, pre-eminence in Vedic knowledge, food, and the heavenly world.

Purport:— In this lesson about Mahāsamhitā or great combinations based upon universe, luminaries, knowledge, progeny and about corporeal body are explained. By following those five as stated above, a pupil gains prosperity in his mundane happiness yiz. dharma, artha and kāma.

Lesson IV

यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतातः सम्बभूव। स मेन्द्रो मेधया स्पृणोतः। अमृतस्य देव धारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्वतम्। ब्रह्मणः कोशोऽसि मेधया पिहितः। श्रुतं मे गोपाय ॥ १॥

Yash-cchandasāmrishabho vishvarupah | cchandobhyoadhŷ-amritāt samvabhuva sa mendro medhayā sprinotu | amritasya deva dhārano bhuyāsam | shariram me vicharshanam jihvā me madhu mattamā karnābhyām bhuri vishruvam brahmanah koshoasi medhoayā pihitah, shrutam me gopāya || 1

Translation: The 'AUM' whose pre-eminency is found althrough the Vedic Hymns, and Who is the very personification of the Supreme Divinity, Whose magnanimity appears surmounting the immortal and sacred hymns of the Vedas-may that Supreme Lord enlighten me with intuitive wisdom. May I. O Lord, be blessed to behold that Immortal and Blissful Lord into the bosom of my heart. May my body be spiritualised so that I may culture devotion to God. May my tongue be sweetened in succulant nectarine taste of chanting Divine Name. May my ears enjoy abundantly the Exploits of the Divine Pastimes; Thou art the very Embodiment of the Supreme Divinity but empiricism subdues Thy sublimity; (therefore) pray, guard me in respect to my learning so that such empiricism may not illusion me.

Purport: Here in this prayer an aspirant-soul craves for Divine Wisdom to get himself spiritualised in body, mind and soul so that he can behold the Blissful Lord into the bosom of his heart, How is it

posible: It is only through the mystic sound 'AUM' very personification of the Supreme Divinity which has revealed as the Quintessence of the Vedic lessons. In Kathopanishad¹ 'AUM' is refered as the supreme Truth. This 'AUM' unfolds the sat-chitānanda aspects of the Paramount Reality, realising Whom one reveals in the Abode of Transcendental Bliss. Prashnopaniahad.³

आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । वासांसि मम
गावश्र । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां
पश्चिमः सह स्वाहा । आ मायन्तु ब्रह्मचारिणः स्वाहा । विमायन्तु
ब्रह्मचारिणः स्वाहा । प्र मायन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु
ब्रह्मचारिणः स्वाहा । श्रमायन्तु ब्रह्मचारिणः स्वाहा । यशो जनेऽ
सानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा मग ।
प्रविशानि स्वाहा । समा भग प्रविश्च स्वाहा । तस्तिन् महस्रशाखे
नि भगाहं त्विय मुजे स्वाहा । यथापः प्रवता यन्ति । यथा मासा
अः र्जरम् । एवं मां ब्रह्मचारिणः । घातरायन्तु सर्वतः स्वाहा ।
प्रतिवेशोऽसि प्र मा भाहि (माहि) प्र मा पद्यस्व ।। २-३ ॥

Āvahanti vitanvānā kurvānāachiramātmanah, vāsāmsi mama gāvashcha | annapāne cha sarvadā | tato me shriyamāvaha | lomashām pashubhih saha svāhā | ā māyantu brahmacārinah svāhā | pra māyantu brahmachārinah svāhā | pra māyantu brahmachārihah svāhā, damāyantu brahmachārinah svāhā, shamāyantu brahmachārinah svāhā, shamāyantu brahmachārinah svāhā, tasho jane-asāni svāhā, shreyān vasyaso—asāni svāhā, tam tvā bhaga pravishāni s vāhā, sa mā bhaga pravisha svāhā, tasmin sahasrashākhe | ni

^{1.} vide II. 15.17

Prasna. V. 2.7; Brih. V. 1.1; Mund. II. 2.6 and also in Mandukya speak exhaustively about the 'AUM'

bhagāham tvayi mrije svāhā, yathāpah pravatā yanti, yathā māsā aharjaram, evam mām brahmachārinah, dhātarāyan tu sarvatah avāhā, prativesho-asī pra mā bhāhi (māhi) pra mā padyasva || 2-3

Translation:- Let me then be blessed with that prosperity which without delay always increasingly brings clothes, food and dring, doing this long, do Thou, then give me prosperity in having wooly animals (ajamesha deer) alongwith other domestic cattle. May celebate pupils of hallowed wisdom flock to me. May such Brahmachāris flock to me from every side; may such Brahmachāris flock to me in large number and well-equipped. May they subdue their senses and tranquilize themselves - May I become glorious among men. May I become wealthier than the very rich. O Gracious Lord: may I reach unto Thee. May Thou O Mighty God, enter into my heart. Thou art the Almightly with thousands-fold Ramifications, having offered myself unto Thee may I be cleansed of all my sins. As waters flow downwards, as months run into year, so. O Lord, may celebate pupils flock to me from all directions.

Thou art my Refuge: enlighten me, O take possession of me—with such invocations oblations are offered into sacrificial fire.

Purport:— After praying for intuitive wisdom etc. in the previous mantra here in these two mantras can any one crave for some material gains? Here we should understand this mantra with the spirit of the first shloka of Isha-Upanishad where all these are meant for doing spiritual service, otherwise fulfilment

of earthly or heavenly desires cannot be the purpose of the Upanishads which definitely aim at obtaining intuitive wisdom for Subjective Realisation of Godhead.

2-3

Lesson V

भूर्श्वः सुवरिति वा एतास्तिस्रो व्याहृतयः। तासाग्रहस्मैतां चतुर्थीम्। माहाचमस्यः प्रवेदयते। मह इति। तद् ब्रह्मः। स आत्मा। अङ्गान्यन्या देवताः। भूरिति वा अयं लोकः। भ्रव इत्यन्तिरक्षम्। सुवरित्यसौ लोकः। मह इत्यादित्यः। आदित्येन वाव सर्वे लोका महीयन्ते। भूरिति वा अग्निः। भ्रव इति वायुः। सुवरित्यादित्य। मह इति चन्द्रमाः। चन्द्रमसा वाव सर्वाणि ज्योतीगूषि महीयन्ते। भूरिति वा ऋचः। भ्रव इति सामानि। सुवरिति यजुगूषि। मह इति ब्रह्मः। अब इत्यापानः। सुवरिति व्यानः। मह इत्यन्त्रम्। अनेव वाव सर्वे प्राणा महीयन्ते। ता वा एताश्रतस्रश्रतुर्घा। चतस्रश्रतस्रो व्याहृतयः। ता यो वेद। स वेद ब्रह्मः। सर्वेऽस्मै देवा बलिमावहन्ति॥ १॥

Bhurbhuvah suvariti vā etāstisro vyā hritayah, tāsāmu ha smaitām chaturthim, māhāchamasyah pravedayate maha iti | tadbrahma, sa ātmā, angānyanyā devatāh, bhuriti vā ayam lokah | bhuva ityantariksham, suvarityasau lokah | maha ityādityah, ādityena vāva sarve lokā mahiyante, bhuriti vā agnih, bhuva iti vāyuh, suvarityādityah, maha iti chandramāh, chandramasā vāva sarvāni jyotimshi mahiyante, bhuriti vā richah, bhuva iti sāmāni, suvariti yajumshi, maha iti brahma, brahmanā vāva sarve vedā mahiyante, bhuriti vai prānah, bhuva ityapānah, suvariti vyānah, maha ityannam, annena vāva sarve prānā mahiyante, tā vā etāshchatasrashchaturdhā, chatasrashchatasro vyāhritayah, tā yo veda sa veda Brahma, sarveasmai devā vali-māvahanti ||

Translation: Bhuh, Bhuvah and Suvah (svah)—verily these are the three vyāhriti utterances. And besides, these there is, of course, Māhāchamasa made known a fourth one, viz. Mahah. That Mahah is Brahman (or OM). And He is the very Self and other gods are His limbs. (at the first instant apparently it is to be understood) that Bhuh is the world, Bhuvah is the intermediate space in between earth and heaven, Suvah is the heaven and Mahah is the sun. Indeed through the sun all the worlds viz. Bhuh, Bhuvah and Svah are glorified.



At the second stage of understanding; Bhuh is verily the fire, Bhuvah is the air, Suvah is the sun, Mahah is the moon; when by the moon, indeed, do all the luminaries are substantialised.

At the third stage of worship Bhuh, is verily the Rig-Veda, Bhuvah is the Sāma-Veda, Suvah is the Yajur-Veda and Mahah is the 'AUM' (Embodiment of Brahman). Indeed, through 'AUM' only all the Vedas are glorified.

Now, in the fourth stage of worship: Bhuh is verily the vital in-breath, Bhuvah is the out-breath (apāna), Suvah is the diffused-breath (vyāna) and Mahah is the food. Indeed, by food only life is sustained. These indeed are the four Vyāhritis comprised in fourfold ways. And therefore they are sixteen in all total. One who knows them as such becomes the knower of Truth. To him all gods pay their homage.

Purport:— In the Bhāgavata: 'The four Vyā-hritis or mystical formulae (Bhuh, Bhuva and Svah of the Gāyatri Mantra) of which Pranava (AUM-fourth Vyāhriti) flow from the cavity of one's heart. So the mystical formulae of the Vyāhritis can be realised in the cognitioned soul only.

Lesson VI

स य एषोऽन्तर्ग्हृदय आकाशः। तस्मिन्नयं पुरुषो मनोमयः। अमृतो हिरण्मयः। अन्तरेण ताछुके। य एष स्तन इवावलम्बते। सेन्द्रयोनिः। यात्रासौ केशान्तो विवर्तते। व्यपोद्य शीर्षकपाले। भूरित्ययौ प्रतितिष्ठति। भ्रुव इति वायौ। सुवरित्यादित्ये। मह इति न्नक्षणि। आमोति स्वाराज्यम्। आमोति मनसस्पतिम्। वाक्पिति श्रुष्ठुष्पतिः। श्रोत्रपतिर्विज्ञानपतिः। एतत्ततो भवति। आकाशशरीर न्नक्ष। सत्यात्मप्राणारामं मन आनन्दम्। शान्तिसमृद्धममृतम्। इति प्राचीनयोग्योपास्व।। १।।

sa ya esho-antarhridaya ākāshah, tasminnayam purusho manomayah, amrito hiranmayah antarena tāluke, ya-esha stana ivāvalamvate, sendrayonih, yatrāsau keshānto vivarttate, vyapohya shirshakapāle, bhurityagnau pratitisthati, bhuva iti vāyau, suvarityāditye, maha iti brahmani, āpnoti swārājyam, āpnoti manasaspatim, vāk-patish-chakshuspatih, shrotrapatirvijnānapatih, etat tato bhavati, ākāshashariram brahma, satyātma prānārāmam mana ānandam, shānti samridhamamritam, iti prāchina-yogyopāssva''

Translation: There within the heart remains a brilliant space where dwells that Blissful Transcendental and Resplendant Monitor-self Who is realised through the transparent and pure mind. Now, how finally a mystic yogi's soul departs from the body

^{1.} Bh. III. 12-44

and attains his final goal is stated: that the nipple-like growth which hangs down between the two palatal arteries there lies passage for final departure of an unfettered jiva who has already got realisation of the Monitor-self (sā indrasya sannihitamuktyaishvaryasya jivasya (brahmavidah) yanih nirgamamārgah—Tikā by Rangarāmānuja). Such a jiva-soul passes out piercing through the centre of the skull at the edge of the hair known as Brahmarandhra—that is the gate leading to the Supreme Divinity. But those who depart from the body with the realisation of mystic sound Bhuh go to abide in fire (Agni-loka) and those with the realisation of mystic sound Bhuvah go to abide in air (Vāyu-loka); with the realisation of Suvah rest in the Sun (Surya-loka) and while with the realisation of Mahah rest in Brahma (Brahma-loka or Satva-loka). One who attains Brahma-loka. however also gains sovereignty as such he gets the power of knowing everything, seeing everything, hearing everything and understanding everything. Nay, thereafter he (if indeed so fortunate) enters into the world of Transcendence where he visualizes the ākāsha-shariram Brahma (ākāsha:-ā-fully, kāshamanifestation of Divine Form viz. Perfect Manifestation of the Divine Form of Brahman Supreme Divinity Who is essentially Transcendental and Who is delighted in His Own-Self viz. Who is Leelā-Purusha ever sporting with Svarup-Hlādini shakti). He graciously makes the jiva enjoy Bliss by engaging him in loving devotion to Him thereby makes (such a fortunate jiva) abundantly endowed with the succulant taste of Nectarine Bliss-thus do thou follow this path, O Prachinayajna.

Purport:— In this lesson after stating about the station of the Monitor-self, it refers to how one practicant on perfect realisation of the mystic sounds of Bhuh, Bhuvah, Svah, and finally Mahah passes through the Brahma-randhra at the time of final departure from the body and enters into the Brahma-loka possessing thereby super-powers and thereafter if he is so fortunate he attains the world of Transcendance where he graciously gets liberty to render loving devotion to the All-Blissful Transcendental Godhead Who abundantly endows him with the succulent taste of Nectarine Divine Bliss.

Lesson VII

पृथिव्यन्तिरिक्षं द्यौर्दिशोऽवान्तरिद्धः । अग्निर्वायुरादि-त्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा इत्यिधभूतम् । अथाष्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म माश्सः स्नावास्थि मज्जा । एतद्धिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदः सर्वम् । पाङ्क्तेनैव पाङ्ग्कः स्पृणोतीति ॥ १ ॥

Prithivyantariksham dyaurdisho-avāntaradishah, agnirvāyura-dityash-chandramā nakshatrāni, āpa oshadhayo vanaspataya ākāsha ātmā ityadhibhutam, athādhyātmam, prāno-vyāno apāna udānah samānah, chakshuh shrotram, mano vāk-tvak, charma māmsam, snāvāsthi majjā etadadhividhāya rishiravochat, pānktam vā idam sarvam, pānktenaiva pānktam sprinotiti || 1

Translation: Adhibhuta or material existance, that composes the universe: earth, atmosphere, sky, quarters, intermediate quarters; fire, air, sun, moon, stars, water, herbs, trees, ether and body.

Next, adhyātma or about oneself:— prāna, vyāna, udāna, samāna, sight, hearing, mind, speech, touch, skin, flesh, muscle, bone, marrow. Having narrating in this way, a seer (sage) has said that the whole universe is based upon a five-fold principle. With the five-fold, indeed, one wins the fivefold.

Purport:— In the Gitā: 'It is kshara-bhāva viz., the changeable and perishable materials whereas adhyātma: the jiva-soul is devoid of all mundane-touch'. But here in this Upanishadic mantra Adhyātma is the subtle and the gross bodies of a bound-jiva.

Lesson VIII

ओमिति ब्रह्म । ओमितीद् सर्वम् । ओमित्ये तद्तुकृति है सम वा अप्योश्रावयेत्याश्रावयिन्त । ओमिति सामानि गायन्ति । ओ॰ शोमिति शस्त्राणि शस्त्रान्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमित्यधिहोत्रमनुजानाति । ओमित्यधिहोत्रमनुजानाति । ओमित्यधिहोत्रमनुजानाति । ओमिति ब्रह्मणः प्रवक्ष्यन्नाह ब्रह्मोपामवानीति । ब्रह्मैवोपामोति ॥१॥

Aum-iti Brahma, Aum-itidam sarvam, Aum-ityetadanukritirha sma vā apyo shrāvayetyā—shravayanti, Aum-iti sāmāni gāyanti, Aum-shomiti shastrāni shamsanti, Aum-ityadhvaryyuh pratigaram pratigrināti, Aum-iti Brahmā prasauti, Aum-ityagnihotramanujānāti, Aum-iti brāhmanah pravakshyannāha brahmopāpnavāniti, brahmaivopāpnoti.

Translation: When the ontology of 'AUM' is fully manifested in one's cognitive son devoid of all mundane touch one realises the morphology and ontology of Supreme Divinity. In other words AUM

Caranauri, Esola

^{1.} vide VIII. 4

is the spiritual substance of all this universe. AUM is the very compliance (anukriti) of every Vedic utterance: during the performance of ritual the priests uttering the AUM direct the assistants who act again with uttering AUM. Starting with AUM the priests sing Saman-chants; with uttering AUM some recite the Invocation; with 'AUM' Adhvaryu-priest utters the Response; with AUM the Brahmā-priest sets the sacrifice in motion. Brahmā, the principle-priest authorises Adhvaryu-priest to offer the oblation to the sacrificialfire uttering AUM. With AUM a Brāhmin begins his Vedic lessons and with AUM he prays, 'May I obtain wisdom about the Supreme Truth.' Thus he does get the Wisdom all about the sacred lore of the Supreme Divinity.

Purport:— The Gitā says: 'The three words Om tat sat are mentioned in the scriptures to indicate Brahman, with these three words the Brāhmins, the Vedas and Yajnas were created in by-gone ages by Brahmā. Hence the rites of sacrifices, charities and austerities as mentioned in the scriptures of the followers of the Vedas are always performed with utterance of the word AUM'.

Lesson IX

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च

^{1.} vide XVII. 23.24

स्वाध्यायप्रवचने च । अतिथयश्र स्वाध्यायप्रवचने च । मातुषं चं स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्र स्वाध्यायप्रवचने च । प्रजातिश्र स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्याय-प्रवचने एवेति नाको मौद्रल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ritancha svādhyāyapravachane cha, satyamcha svādhyāya pravachanecha: tapashcha svādhyāya-pravachane cha-damashcha svādhyāya pravachane cha, shamashcha svādhyāya pravachane cha; agnihotrancha svādhyāya pravachane cha; agnihotrancha svādhyāya pravachane cha, atithayashcha svādhyāya pravachane cha, mānushancha svādhyāya pravachane cha, prajācha svādhyāya pravachane cha; prajanashcha svādhyāya pravachane cha, prajātishcha svādhāya pravachane cha, satyamiti satya-vachā rāthitarah, tapa iti taponityah paurushisthih, svādhyāyapravachane eveti nāko maudgalyah, taddhi tapastaddhi tapah || 1

Translation: One should follow in life the following scriptural rules for spiritual gains. Brahmavidyā right and proper learning and imparting the Vedas; one who studies or teaches the Vedas must have the following rules observed in life: Truthfulness, austerities, self-control, tranquillity, to lit sacrificial-Fire and offering oblations into the Agnihotra-Fire; hospitality to the chancely-guests, look to the spiritual welfare of the mankind, maintain offsprings, copulation with one's own wedded wife at her flowering period, strictly meant for progeny only; marrying the sons and daughters for keeping the race continued. The sage Rathitara who never swerved from truth proclaimed that truthfulness alone would suffice; sage Paurushisti who was constant in penance proclaimed that devout austerity would suffice; Nāka of Mudgala race proclaimed that the study and imparting Vedic lessons assuredly would alone bring spiritual welfare. That verily is austerity, aye, that is austerity.

Purport:— In the Gitā¹ 'Activities of the people of this world other than the services performed for worshipping the Supreme Lord are bondage of action'. Further.² 'If a person, no doubt, well-versed in the Vedic-lore but lacking in devotion to the Supreme Lord, his labour in the field of scriptures ends in fruitless toil like up-keeping of a barren cow.'

Lesson X

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणः सवर्चसम् । सुमेघा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrikshasya rerivā, kirtih prishtham gireriva, urddhva pavitro vājiniva svamritamasmi, dravinam savarcchasam, sumedhā amrītokshitah, iti trishankorvedānu-vachanam.

Translation: (By dint of the Grace of Indwelling Monitor-self) 'I have cut asunder the knots of the worldly-tree, my fame is above like a high-peak of a mountain, the exalted Monitor-self has dropped the curtain of illusion and made me pure with wisdom. I feel myself blissful and immortal. I now, realise that the Supreme Lord is my only the treasure, by dint of His Grace I am endowed with the intuitive wisdom which makes me immortal,

^{1.} vide III. 9

^{2.} Bh. XI. 11.18

indestructible'—this is the sacred recitation of Trishanku on the Vedic wisdom.

Purport:— Here it is clearly stated that one, by dint of the unreserved Grace of the God when goes beyond the mundanity he realises that his glories are not after the name and fame of this world and he feels himself blessed, pure and immortal. He keeps supreme control over the tree of his life in relation to the service of the God.

Lesson XI

वेदमन् च्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायानमा प्रमदः। आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः। सत्यान प्रमदितव्यम् । धर्मान प्रमदितव्यम्। कुञ्चलान्न प्रमदितन्यम् । भ्रुत्यै न प्रमदितन्यम् । स्वाघ्याय-प्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव।। यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्य-स्माकः सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चारमच्छेयाःसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । हिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः। अऌक्षा धर्मकामाः स्युः। यथा ते तत्र वर्त्तरन् तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलुक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा ्तेषु वर्तेथाः । एष आदेशः एष उपदेशः । एषा वेदोपनिषत् ।

एतदनुशासनम् । एवग्रुपासितव्यम् । एवग्रु चतदुपास्यम् ॥ इति एकादशोऽनुवाकः ॥ १ ॥

- (a) Vedamanuchyāchārjyo-ante-vāsinamanushāsti-satyam vada, dharmam chara, svādhyāyānmā pramadah, āchāryāya priyam dhanamāhritya prajātamtummā vyavacchetsih, satyānna pramaditavyam, dharmānna pramaditavyam, Kushalānna pramaditavyam, bhutyai na pramaditavym, svādhyāya pravachanābhyām na pramaditavyam, devapitrikāryābhyām na pramaditavyam, mātridevo bhava, pitridevo bhava, āchāryadevo bhava, atithidevo bhava
- (b) Yānyanavadyāni karmāni, tāni sevitavyāni, no itarāni, yānyasmākam sucharitāni tāni tvayopāsyāni no itarāni, ye ke chāsmacchreyām so brāhmanāh, teshām tvayāsanena prashvasitavyam, shraddhayā deyam, ashraddhayā-adeyam, shriyā deyam, hriyā deyam, bhiyā deyam, samvidā deyam, atha yadi te karmavichikitsā vā vrittavichikitsā vā syāt, ye tatra brāhmanāh sammarshinah, yuktā āyuktāh alukshā dharmakāmāh syuh, yathā te tatra vartteran tathā tatra varttethāh, athābhyākhyāteshu, ye tatra brāhmanāh sammarshinah yuktā āyuktāh, alukshā dharmakāmāh syuh, yathā te teshu vartteran tathā teshu varttethāh ||
- (c) esha ādeshah, esha upadeshah eshā vedopanishad, etad-anushāsanam, evam-upāsitavyam, evamu chaitadupāsyam || 1

Translation:— (a) Having taught the Vedas the preceptor further instructs the disciple: Speak the truth; follow your own prescribed daily religious rites; let there be no negligence of your solemn recitation of scriptures and study of the Vedas; having offered to the preceptor the gift to his satisfaction may go (with his permission) for taking care that the line of your race is not broken (viz. may take an order of family life strictly for progeny); do not swerve from truth; never be negligent in your

duty; do not be ever careless in looking after your true welfare; do not fail to pay heed to your prosperity; never be inattentive to your study and imparting of the Vedic lessons; let there be no negligence in your duties due to the gods and ancestors; do look after your mother like a god; do look after your preceptor like a god; do treat a chancely guest like a god.

- (b) Those acts which are blameless, they are to be performed and not those which are contrary to the religious rites; which are followed by us follow them and not otherwise; Brāhmins and those who are superior to us—they should be comforted by you with offering seat; whatever thou givest give it gladly and willingly; nothing should be given without willingness; gifts should be given generously and with modesty; and should be with humility and out of sympathy. Next, if there arises any uncertainty regarding your acts or any doubt in regards to your conduct in life, then you should follow the foot-steps of those brahmins who are impartial, experienced, self-conscious and who are abiding by the law of virtue. Then, with regards to those persons who are falsely accused, conduct yourself towards them as such as, the Brāhmins who are competent to judge, devoted to their good deeds, self-conscious and who are abiding by the law of virtue, you should have regard to such persons.
- (c) This is the command; this is the teaching; this is the secret doctrine of the Vedas; this is the

commandment. This should be followed as a worship; thus, indeed, all these should be observed.

Purport:— After getting the lesson on Vedas when one enters into a family life how he should lead the life is stated in the present context. Particularly one must be pure in his thought and action otherwise he cannot acquire Divine Wisdom. Therefore in this the ideals of character are formulated for the edification of the daily conduct to put into practice what he has learnt.

Lesson XII

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पितः । शं नो विष्णुरुरुक्तमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ॐ शान्तिः शान्तिः शान्तिः ॥इति द्वादशोऽनुवाकः ॥१

Aum shanno mitrah sham varunah; shanno bhavatvaryamā, shanna indro Vrihaspatih, shanno vishnururucramah, namo brahmane, namaste vāyo, tvameva pratyaksham brahmāsi, tvameva pratyaksham brahmāvādisham, ritamavādisham, satyamavādisham tanmāmāvit, tadvaktāramāvit, āvinmām, āvid vaktāram, Aum Shāntih, shāntih shāntih

Translation: Same as in the peace-chant. Except using past tense being the post-peace-chant.

CHAPTER II ANANDA-VALLI

Lesson I

हरि: ॐ। सह नाववतु। सह नौ भ्रुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु। मा विद्विषावहै। ॐ श्रान्तिः श्रानितः श्रान्तिः श्रानितः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रान्तिः श्रानितः श्रानितिः श्रानि

Hari Aum saha nāvavatu saha nau bhunaktu, saha viryam karavāvahai, tejasvināvadhitamastu, mā vidhvishāvahai, Aum shāntih, shāntih, shāntih || 1

Translation: May Sri Hari protect us both (Guru and disciple) may He sustain our religiosity, may we both reciprocate the Vedic lessons with vigour; may our Vedic study illumine us, may there be no controversy between us. Let there remain peace all-round.

Purport:— Here the Guru and disciple both invoke the Blessings of the Almighty God so that they with proper religious feeling may reciprocate the Vedic lessons and get themselves enlightened—here the most essential need is to have mutual amity between Guru and disciple. As Bhāgavata says: Guru imparts to the beloved disciple even the most esoteric aspects of the Divine Mystery.

ॐ ब्रह्मविदामोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे ब्योमन् । सोऽइनुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन

^{1.} Bh. I. I.8

आकाशः सम्भूतः । आकाशाद्वायुः । वायोरिनः । अग्नेरापः अद्भयः पृथिवी । पृथिव्या ओषधयः । ओषधीम्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः अयं दक्षिणः पक्षः । अयग्रत्तरः पक्षः अयमातमा । इदं पुच्छं प्रतिष्ठा । तद्य्येष श्लोको भवति ॥ २ ॥

Aum Brahmavidāpnoti param, tadeshābhyuktā, satyam jnānamanantam Brahma, yo veda nihitam guhāyām parame vyoman, so ashnute sarvān kāmān saha brahmanā vipaschiteti tasmadvā etasmādātmana ākāshah sambhutah, ākāshādvāyuh, vayoragnih, ag terāpah, abdhyah prithivi, prithivyā Oshadhayah. Oshadhibhyoannam | annad purushah | sa vā esha purusho-anarasamavah tasyedameva shirah ayam dakshinah pakshah, ayamuttarah pakshah; ayamātmā, idam puccham pratisthā, tadupyesha shloko bhavati ||

Translation: - One who realises Brahman attains the summum bonum of life: so here brahman is the subject and vid: known is the predicate. So who is Brahman? Who is to be known? What is the means to know Him? And what is the Prospect? - These are the four vital points in reference to which it has been declared: Brahman is eternally Existent. Source of all Wisdom and Infinite or All-pervasive. One who realises Brahman as such, he adores Him in the secret cavity of the heart which is converted into a transcendental plane, the Replica of Golaka-Vaikuntha, a Resort of Divine Sports. Thereby he gets his objects fulfilled with the all-wisdom of Brahman i.e., he attains the summum bonum of life in rendering unalloyed devotion to Brahman, the Supreme Reality.

After narrating about the fundamental principles next, how Brahman is ananta All-pervasive that is spoken: He is the Efficient-Cause as well as He is the very Substance of all-beings that are elaborated here: When He willed the māyā or His external potency got charged and the first principle of māyā viz. mahattatva being evolved ether arose, from ether air, from air fire, from fire water and from water the earth; again from earth herbs, from herbs food, and when food is assimilated by a jiva it creates semen and when the semen is conceived by a female from a male it gives shape to a corporeal body.

This, verily, is the corporeal body that is substituted by the essence of food. Now when a jiva-soul is in bondage, he identifies himself as such: the head of the corporeal body indeed, is his head, accordingly this is his right wing, this his left wing, viz., right hand and left hand; this the heart (chest) this is the hind part and both the legs are the very support.

To that there is also this following verse.

Purport: One having imbibed intuitive wisdom gets the Subjective Realisation of the Brahman Who is eternally Existent, Source of all wisdom and Infinite or otherwise Brahman is sat-chit-ānanda-vigraha which is beyond the apprehension of intellectualism. The cognitive-soul on realisation of such transcendental character of the Supreme Divinity eternally serves Him at that Transcendental Plane. The Shrutis pray to the Supreme

Lord: 'The real and eternal nature of a jiva is spiritual and transcendental. Due to Avidyā he is enveloped with two cages that of subtle body and gross body. Nodoubt having been enlightened while he remains on earth he may culture unalloyed devotion to the Supreme Lord Sri Krishna in the way of his SVARUPA-SIDDHI life. But by dint of very very special Grace of Sri Krishna until one does not get rid of egotism of subtle body which is otherwise known as 'linga-bhanga': without complete effacement of one's man-hood or woman-hood ideas, one cannot attain VASTU SIDDHI; direct face to face service to Sri Krishna in that Transcendental Plane in lieu of his or her transcendental characteristic of alluring poignancy of loving sentiment. Since under the influence of māyā jiva having been engrossed in ignorance identifies himself with a perishable mortal form and he becomes a slave of maya bereft of his spiritual spirit and is subject to births and deaths due to his utter misfortune. "But Lord, Thou art the spiritual Sun. Your deluding mayic potency is Your external potency. Just as a serpant casts off the slough, accordingly You use the external maya potency and cast it off but You are always away from māyā retaining Your Transcendental Divinity and Thou ever shine with Thy unbounded majesty of eightfold Qualities!" Further we find: Brahmā says: 'Those cowherd-boys and calves embodiments of the one absolute essence and Sri Krishna is the Foremost, and Fundamental Principle

^{1.} Bh. X. 87.38

^{3.} Bh. X. 13. 59-62

^{2.} vide Mundaka Up. III. 29

of all His Manifestations. The wonderfulness of Rasa that exists in Him is full of Truth, Wisdom, Infinitude and Embodiment of Transcendental Bliss, Thy manifold Glories of these Manifestations were unknown even to the Upanishadic Knowledge?. Instantaneously Brahmā saw before him the ever-Blissful Realm of Vrindabana enshrined with the beauty of all seasons and full of trees, flowers and having all other materials which are very dear and means of livelihood to the inhabitants of Vraja where creatures bearing natural and inveterate enmity such as human beings and carnivorous beasts are living in harmony and mutual friendship and from where anger, thirst for enjoyment etc., have disappeared for the reason that it is the Blissful Eternal Abode of Sri Krishna'.

Therefore, it becomes clear that the Supreme Godhead does His Leelā in accompaniment of His Own Swarupa-shakti or otherwise known as Yogamāyā. It is absurd that the monists say: 'satyam, jnānam-anantam' -do not form the attributes of Brahman but all the monotheists mention that they are the essential Attributes of the Brahman and they emphasise 'satyasya satyam'.'

Next paragraph deals with a general description of the modus operandi of creation during the pralaya (dissolution) the respective jivas in their seedform and also the māyā-shakti in her subtlest form viz. as Mahattatva remain in the Virātatattva of Ist Purusha-Avatār of Vishnu. Again during the period

^{1.} vide Chandogya Up. VII. 23

delusion start to move; and simultaneously the Mahattattva is being evolved when ether, air, fire, water and earth are developed respectively. And also along with them the sound, touch, colour, taste and smell are also constituted although they are not mentioned here. Then we are given an emanatory theory of cosmogony set up in which the jiva-soul being enveloped by māyā when feels to enjoy those five elements viz. sound, touch etc. at that time his inorganic feeling, give rise to organic development through vegetation and food. After getting organic development the bound jiva is illusioned to the extent that he identifies himself with the corporeal body.

Lesson II

अनाद्वे प्रजाः प्रजायन्ते । याः काश्र पृथिवीः श्रिताः । अथो अनेनेव जीवन्ति । अथेनद्पियन्त्यन्ततः । अन् हि भूतानां ज्येष्ठम् । तस्मात् सर्वोषधमुच्यते । सर्व वं तेऽन्नमाण्नुवन्ति । येऽन्नं व्रक्षोपासते । अनः हि भूतानां ज्येष्ठम् । तम्मात् सर्वोषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यनेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्माद्वनं तदुच्यत इति । तस्माद्वा एतस्माद्वन्यसमयात् अन्योऽन्तर् आत्मा प्राणमयः । तेनेष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ! अपान उत्तरः पक्षः आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तद्येष श्लोको भवति ॥ १ ॥

annādvai prajāh prajāyante, yāh kāshcha prithivim shritāh, atho annenaiva jivanti athainadapi yantyantatah, annam hi bhutānām jyestham, tasmād sarvaushadhamuchyate, sarvm vai te annamāpnuvanti, ye annam brahmopāsate, annamhi bhutānām

jyestham tasmāt sarvaushadhamuchyate, annād bhutāni jāyanie, jātānyannena vardhante adyate atti cha bhutāni, tasmādannam taduchyata iti |

tasmādvā etasmād-annarasamayādanyo-antara ātmā prānamayah, tenaisha purnah sa vā esha purushavidha eva, tasya purushavidhatāmanvayam purushavidhah, tasya prāna eva shirah, vyāno dakshinah pakshah, apāna uttarah pakshah, ākāsha ātmā, prithivi puccham pratisthā, tadapyesha-shloko bhavati

Translation: All the creatures on earth obtain their corporeal body from food; moreover by food alone they live and then also after the death life passes into it viz. the body which is substituted by food finally gets decomposed into the earth, and food is nothing but transformation of earth. Surely food is the earliest among all other things to sustain the body hence it is also known as the healing herb of all; verily, they obtain all food; regard food as essence like Brahman (here life); for food is the earliest among all other things, hence it is known as healing herb of all; from food the corporeal body is substituted and when born they grow up by food. It is known as food because it is both eaten and eats.

(Now from the gross body gradually delf deep to the inner self). Verily, other than that of the corporeal body which consists of the essence of food there within that remains the life (vital energy) by which this annamaya-self (corporeal body in which bound-soul misidentifies himself). This vital energy indeed is exactly the form of the life; according to that one's personal form is this one with the form of a life; prāna, the in-breath is his head, vyāna, the

diffused-breath is his right wing, apana, the outbreath is his left-wing; samana is his trunk or heart and udana is his support and foundation.

As to that there is also the following verse.

Purport:- In the bondage stage of a jiva-soul there are four stages of conciousness that of annamaya, prānamaya, manomaya and vijnānamaya of which the first two are narrated here in this lesson. A jiva-soul in-bondage must gradually take out his own self-wrong-identification. He must be stripping off the gross affinities, one by one and proceed inwardly in realising the inner-most spiritual essence of his own self in his true and transcendental aspect.1 All organisms subsist with food and they are ceased at the deficiency of food. Therefore to refer food as life (Brahman) and then subsequently it is stated that other than that annamaya-kosha (corporeal body which is sustained by food) this vital energy indeed, is exactly the form of life—in fact this is meant only to proceed inwardly from external pursuits to a fruitful enquiry into the inner-self. An aspirant knows that material environment exists to be controlled and utilised by the vital energy centred in the organism. Life and matter exist as mutual helpmates to evolve perfection in life.

Food is Brahman: in the sense by His Efficient-Causation earth produces the food. For, an example, when a milch cow eats grass she produces milk-food

vide Avataranika on Vedanta I. 1.2 of Govinda Bhasya by Sri Baladeva Vidyabhusan and also Vedanta I. 1.12 Bhasya by Baladeva Vidyabhusan

but neither a bull nor even the very grass by any other process can give food as such. Secondly a particular type of food which sustains a particular jiva may be so poisonous to others. In the stage of jiva's identification with prānamaya and manomaya koshas he interposes himself with all the ideas of the corporeal body. Gitā says: 'Animated objects come into being from food; food grows from cloud; cloud is produced from yajna-sacrifice, sacrifice is born of Vedic karma.'2

Lesson III

प्राणं देवा अनु प्राणन्ति । मनुष्याः पश्चश्च ये । प्राणो हि भूतानामायुः । तस्मात सर्वायुषम्रच्यते । सवमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात सर्वायुषयुच्यत इति । तस्येष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राण-मयात् । अन्योऽन्तर आत्मा मनोमयः । तेनेष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तद्येष श्लोको भवति ॥ १ ॥

Prānam devā anu prānanti, masushyāh pashavashcha ye, prāno hi bhutānāmāyuh, tasmāt sarvāyushamuchyate, sarvameva ta ayuryanti, ye prānam brahmopāsate, prāno hi bhutānāmāyuh, tasmād sarvāyushamuchyata iti | tasyaisha eva sharira ātmā, yah purvasya, tasmādvā etatasmād prānamayādanyo-antara ātmā manomayah, tenaisha purnah, sa vā esha purusavidha eva, tasya purushavidhatām-anvayam purushavidhah, tasya yajureva shirah, rig dakshinah pakshah, sāmottarah pakshah ādesha ātmā, atharvāngirasah puccham pratisthā, tadapyesha shloko bhavati ||

^{1.} vide Prashnopanishad III. 5.8

^{2.} vide Bhagavatam VII. 15,51

Translation: Whether gods of human beings or animals all of them breathe depending upon the prāna; for verily prāna or breath is the life of beings; therefore it is regarded as the life of all This life is indeed the supporting self of the former viz. corporeal body or annamaya - kosha. Verily, other than this pranamaya-kosha there is within it manomaya-kosha by which this pranamayakosha is substituted. This manomaya-kosha also is of the form of a person according to the annamayakosha. But in this manomaya-kosha the Yajur-Veda is the head; the Rig-Veda is the right wing, the Sama-Veda is the left wing; the Brahmanas-portion of the Vedas is the trunk or heart and the Hymns of the Atharva-Veda (viz. of Atharvans and Angirasas) are the support and foundation. As to that, there is also the following verse.

Purport: Here it is clearly stated that life is not confined either to the corporeal body or to the prānamaya-kosha but behind them there are other selfhood of which only third one viz. manomaya-kosha is referred to here; we shall know further. As we spiritually advance we must be stripping off the affiliations one by one and proceed inwardly in realising the inner-most spiritual essence of our own 'self' in the true and transcendental aspect.

Lesson IV

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न विभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञान- मयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । सस्य श्रद्धेव शिरः । ऋतं दक्षिणः पक्षः । सत्य- मुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तद्प्येष श्लोको मवति ॥ १ ॥

Yato vācho nivartante, aprāpya manasā-saha, ānandam brahmano vidvān, na vibheti kadāchaneti, tasyaisha eva sharira ātmā, yah purvasya, tasmādvā etasmān manomayādanyo-antara ātmā vijnānamayah, tenaisha purnah, sa vā esha purushavidha eva, tasya purushavidhatāmanvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah pakshah, satyamuttarah pakshah, yoga ātmā, mahah puccham pratisthā, tadapyesha shloko bhavati

Translation:- The Transcendental Blissful Aspect of the Supreme Divinity where-from words turn back, together with the mind, not being able to attain whereas through the cognition of soul when one having endowed with intuitive wisdom gets the Subjective Realisation of that Supreme Divinity he sheds fear completely for all time. This Supreme Divinity is the Monitor-self of the embodied jiva-soul. The formerly spoken one (in the previous mantra) viz. manomaya - kosha verily, is different from the other inner 'self' which consists of viinanamaya-self by whom the manomaya-self is substituted. This, verily, also is of the form of a person according to the annamaya - kosha. Here shraddhā is his head, the rita spiritual right is his right wing; the spiritual truth is his left wing;1 comtemplation (yoga) is his trunk or heart and the Mahah, the super - cognition is his support and

^{1.} Pl. see purport of Katha Up. VI. 2

foundation. As to that there is also the following verse.

Purport: At this vijnānamaya-self the jiva - soul in bondage for the first time gets the shraddhā — Spiritual Faith¹ whenceforth he leads a way of life in accordance with the Divine Intuition solicited with the scriptural authority. The rationalistic speculation is buried here.² Neither the mind meditates upon, nor the speeches can speak about the Blissful Transcendental Glories of the Supreme Divinity'. In the Bhāgavatam:³ 'From Whom the words with their receptible mind recede when they have found Him inaccessible to them'.

Lesson V

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्रेद् । तस्त्राच्येक प्रमाद्यति । श्रारे पाप्तनो हित्वा । सर्वात् कात्रान् समञ्जुत हति । तस्येष एव श्रारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव श्रिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आतन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तद्य्येष श्लोको भवति ॥ १ ॥

Vijaānam yajnam tanute, karmāni tanute-apicha, vijnānam devāh sarve, brahma jyesthamupāsate, vijnānam brahma ched veda, tasmacchenna pramādyati, sharire pāpmano hitvā sarvān

^{1.} Pl. see purport of Katha Up. I. 1.2

^{2.} vide Katha Up. I. 3.9, 10 and 13

^{3.} Bh. III. 6.40

kāmān samashnuta iti | tasyaisha eva sharira ātmā, yah purvasya tasmādvā etasmād vijnānamayā danyo-antarātmānandamayastenaisha purnah, sa vā esha purushavidha eva, tasya purusha vidhatāmanvayam purushavidhah tasya priyameva shirah, modo dakshinah pakshoh, pramoda uttarah pakshah, ānanda ātmā, brahma puccham pratistheti || 1

Translation:- The vijnānamaya—the cognitioned jiva-soul leads a life of spiritual sacrifice and also accomplishes devotional activities. All gods (too) worship the Omniscient Brahman as the most adorable Paramount - self. The cognitioned - soul when realises Brahman never swerves from Him. And therefore he never grows heedless about his culture of unalloyed devotion or even accidently does not misidentify his self with the previous koshas viz. annamaya, etc. He lays aside all sins in the body and gets fulfilment of his all desires viz. he cuts asunder all the knots of his worldly bondage and forthwith attains summum bonum of life. This vijnānamaya-purusha is verily the life of the former kosha or manomaya-kosha.

Verily, there is another Inner-self Who is apart from this vijnānamāya jiva-soul and Who is Ānandamaya-Transcendental Bliss-Embodiment and by Whom the former viz. jiva-soul is monitered.¹ Verily, the Ānandamaya-purusha, the Transcendental Blissful Supreme Godhead is the Prototype of the Purusha, Monitor-self viz. Monitor-self is Purusha whereas Paramount Ānandamaya - Purusha is Purushottama. He is Raso-vaj-sah or He is the

L Suffix mayat is for abundance and absolutely not used for modification as it is accepted by the monist.

Fountain-source of all other objects of His Sweet-Sports i.e. Sri Krishna is the Svayamrupa Raso-vaisah, the Transcendental Blissful Lord par-excellence; His Super-transcendental Infatuation towards His Own Svarupa-shakti Sri Rādhā, the Other Moiety of His Ownself is the right wing; the Ecstatic rapturous delight of Their United Sports is the left wing, whereas Super-Transcendental Bliss or Rasa is the very Embodiment of the Both, but Ontalogically They are One that is the support and the foundation. As to that, there is also the following verse.

Purport:- In this mantra first spoken about the cognitioned jiva - soul who on realisation of Anandamaya - Brahman never grows headless about his rendering unalloyed devotion to Him and gets fulfilment of all his desires in His Loving Service. He becomes free from his misidentification with annamaya, prānamaya and manomaya koshas.

The Vijnānamaya-kosha-jivas are of mainly three stages (i) Brahmajnāni, (ii) yogi who realises Paramātmā, the Indwelling Monitor-self known as Purusha and (iii) devotee who has realised the Personality of Supreme God-head.

(i) Brahmajnāni no doubt has become free from his misidentification with annamaya, prānamaya and manomaya koshas and he in his Brahman-realisation-state might have become complacent therefore free from grief, hankering after anything mundane, got equitable vision towards all beings. But How the dormant intrinsic loving nature of a

^{1.} Bh. III. 15.43

iiva-soul becomes active after being freed from obstacles is nicely illustrated in the character of Chatuhsanas, who were here-to-before immersed in the contemplation on the Impersonal Abstract-Brahman by the stroke of 'Sukriti' born of certain Sat-sanga (devotee's association) those sages reached at the gate of Vaikuntha and having accidentally chanced to smell 'Tulasi' offered to the Lotus Feet of Lord Nārāyana were absolved from 'Ati vidyā' which is also known, a kind of mayic hindrance mentioned in Ishopanishad, Brihadāranyaka, and Bhāgavata. Soon they got rid of the clutch of 'Ati-vidya' they got their dormant intrinsic loving nature active and became transported with sentiment of Love (here Sānta-rasa) at the very sight of the Transcendental Beauty of the Person of Lord Nārāyana and at once fell in prostration at the Lotus Feet of the Lotus-eyed Lord. Ah, what a glory, the sweet - fragrant scent emanating from the sacred Tulasi tinged with the pollens of Lotus offered to His Lotus Feet, having entered into the nostrils of those Brahma-jnānis, sent thrill of ecstatic joy in their hearts horripilations in their body. (their absolutism or impersonalism got loosened and innate loving sentiment of the soul got manifested which has got natural inclination towards the Transcendental Personality of Godhead. In that unconditioned state of untainted soul they could visualise the Beauty and Charm of devotion to Godhead. Such wholesale change from monism or impersonalism to the

^{1.} vide Mantra 9

^{3.} vide X. 2.32

^{2.} vide Mantra IV. 4.10

devotional service of the beautiful Transcendental Human Form of the Supreme Lord Sri Krishna is also noticed in the characters of many a sage like Sri Shukadeva, etc.') As Sri Shukadeva himself says: "Although I was fully established in the attributeless Brahman, my heart got captivated by the Transcendental Pastimes of Lord Sri Krishna of excellent Renown. That is why I was fascinated to study this Srimad Bhāgavatam".

- (ii) Yogi, who is fortunate indeed finally "realises in his dedication to Lord Nārāyana with His Four Arms with lotus, discus, conch and mace respectively and residing in the cavity of his heart within his body in a size of a thumb".⁸
- (iii) Bhaktas or devotees are vijnānamaya true to its sense and they may be characterised into three categories. (a) devotees of Sri Lakshmi Nārāyana, the Lord of Majesty of Sri Vaikuntha, (b) devotees of Sri Rādhā - Krishna, Lord of Mādhurya (Beatitude) of Goloka-Vrindābana and (c) devotees of Sri Krishna-Chaitanya, Lord of Kārunva (Benevolent) of Goloka-Navadvipa. Again devotees of Sri Lakshmi Nārāyana are of two classes viz. Nitya-muktas and Baddha-muktas. Those who are Nitva-muktas they are the creations directly from Sankarshana of Vaikuntha and therefore they never come to the bondage of māyā whereas the baddhamuktas who are originally created from Kāranaavdhishāyi Vishnu after passing through the cycle of bondage, by dint of spiritual virtue when imbibe the

^{1.} Bh. II. 1.9

^{2.} Bh. II. 2.8

intuitive wisdom in their cognitive souls and having spiritual or divine body eternally remain in that plane of Transcendent in rendering unalloyed devotion to the Godhead. Accordingly devotees of Sri Rādhā Krishna are also of two classes viz., Nitya-Pārsadas and baddhamuktas. Sri Rādhā is the Hlādini - shakti i.e. the Predominated - Counter -Whole-Moiety of Sri Krishna, the Predominating-Counter-Whole-Moiety. Sri Krishna is Rasa vai sah or Akhilarasāmritamurti for His All-purposeful Rasa-Leelā-Mādhurya She projects Herself as embodiments of all the ratis such as of Santarati, Dasya - rati, Sakhya-rati, Vātsalya-rati and Madhura-rati. those who eternally serve Sri Krishna with those five-ratis are the eternal properties of Sri Krishna and are ever engaged in His Service, which is their only delight and the sole meaning of their existence that plane of Transcendent viz., Goloka-Vrindabana. There Love for Sri Krishna is known as Rāgātmikā. Now among the baddha-jivas if perchance anyone receiprocates, by dint of great good luck, the benediction of a Ragatmika - Bhakta and thereby leaving aside all type of desires such as dharma, artha, kāma and even any type of mukti imbibes intense burning feeling of love to serve Sri Krishna in the walk of such a Rāgātmikā - bhaktathen such one is engaged in the aprākrita service of Sri Krishna for His absolute pleasure. And their such type of rati is known as Rājānugā-bhakti. Audārya - Vigraha Sri Krishna Chaitanya's service also are done only by the same group of devotees.

Here in the characteristic of unalloyed devotees of Sri Rādhā Krishna we find the fully blossomed state of Vijnānamaya - state of a jiva. Therefore in this context when the preceptor goes to speak about the Anandamaya Brahman first he identifies Him with Monitor - self, immediately he realises that Monitor-self is only the Purusha but what about the Purushottama? When this Purushottama thought comes to him, at once he enters into an ecstatic mood and pronounces four sounds of priya, modo, pramoda and ananda. Whereby he gets the revealation of the Super-Transcendental Leelā of Svayam Bhagavān Sri Krishna Who is Rasa vai sah, His Goloka-Vrindābana Leelā which is Supremely priya dear to Him, His Super - Transcendental Infatuation towards His Own Svarupa-Shakti Sri Rādhā, the other Moiety of His Ownself is the modo; and the ecstatic raupturous delight of Their United Sports is the pramodo; Super-Transcendental Blissful Embodiment is the very svarupa, as commenting on Vedanta anandamayo-adhyasat' Sri Jiva - Goswāmi points out that Brahman is denoted as Anandamaya. commenting on the Bhāgavata³ Sri Sanātana Goswāmi in his 'Sri Brihat Vaishnava Toshani' gives a very good explanation about the five koshas.8

^{1.} vide I. 1.12

^{2.} vide X. 87.17

^{3,} Dr. S. R. also accepts that the author of the Brahma-sutra in I. 1.12-19 identifies Anandamaya with the Absolute Brahman and not a relative manifestation. His Principal Upanishads Page 547.

According to Sri Ramanuja: Manomaya, Pranamaya etc. apply to Para-Brahman. Manomaya: A person to be realised by a mind purified. Prana, sarira means a person who has prana-

Lesson VI

असनेव स भवति । असद्धहोति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥

तस्येष एव शारीर आतमा। यः पूर्वस्य। अथातोऽनुप्रश्नाः।—
उताविद्वानम्रं लोकं प्रेत्य। कश्रन गच्छती ३। आहो विद्वानम्रं लोकं
प्रेत्य। कश्चिथ्समञ्जुता ३ उ। सोऽकामयत। बहु स्यां प्रजायेयेति।
स तपोऽतप्यत। स तपस्तप्त्वा। इदः सर्वमस्रुजत। यदिदं किंच
तथ्सुष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्यः। सच्च त्यचामवत्।
निरुक्तं चानिरुक्तं च। निलयनं चानिलयन च। विज्ञानश्चाविज्ञानश्च। सत्यं चानृतश्च सत्यमभवत्। यदिदं किंच। तथ्सत्यमित्यान्वभ्रते। तदप्येष श्लोको भवति॥ १॥

asanneva sa bhavati, asadbhrameti veda chet, asti brahmeti chedveda, santamenam tato viduh, iti tasyaisha eva sharira

⁽breath) as his body. Here, Atman is, the Upanishad tries by reference in the first instance refered to material objects. After enumerating step by step, that this atman is annamaya, prānamaya, manomaya, and vijnānamaya, it leads the meditator to the final stage that atman is Anandamaya. This is called sthoola Arundhati nyaya. When a newly wedded couple are made to see the star Arundhati (the symbol of faithfulness) the purohit first of all directs their attention to a nearby star as Arundhati and then he goes on step by step to the real star of Arundhati by showing it being near, above, below, etc. In the same way, the Upanishad teaches the meditator the real Brahman by calling him by external objects like annamaya, pranamaya etc. as atman, and then leads finally to Anandamaya the real Self. Juut as the purohit utters the name Arundhati at every stage in his endeavour to show the real thing, so also the Upanishad uses the word Atman at every stage of teaching to denote only the Highest Self. So by the word Atman in every stage only Paramatman is to be understood, though annamaya, pranamaya etc. are not real Atman-vide Vedanta Deepa Vol. I. P. 90 and Vol. II. P. 161. Eng. by K. Bhasyam. Sutra: 1-2-2 and 3-3-17.

ātmā, yah purvasya, tathāto-anuprashnāh—utāvidvānmum lokam pretya kashchana gacchati u? aho vidvānamum lokam pretya, kashchit samashnutā u so-akāmayatavahu syām prajāye yeti, sa tapo-atapyata, sa tapastaptvā, idam sarvamasrijata, yadidam kincha, tad srishtvā tadevānuprā-vishat, tadanu pravishya, saccha tyacchābhavat, niruktanchāniruktancha, nilayanam chānilayancha, vijnānanchāvijnānancha, satyam. chānrituncha, satyamabhavat yadidam kincha, tad satyamityāchakshate, tadapyesha shloko bhavati

Translation: If one says that Brahman is non-existent or a non-being, then truly he himself becomes a non-entity viz. he is lost having lost his spiritual conscience; but if one realises that Brahman is an eternally existant Being, the wise or sages consider him as a living-being of good-disposition. The Monitor-self, the Ānandamaya-Purusha is the very Substratum of all the koshas including the vijnānamaya-jiva-souls. Now next, the appertinent questions: Does any one who know not the Brahman attain Him after departing from this world? or is it that one who has realised Him after departing from this world attains Him?

He, the Ānandamaya - Purusha desired: for My sporting let Me become Many; let Me procreate Myself—so He brooded¹ over His Svarupa - shakti Yogamāyā. Having brooded over Yogamāyā He projected Himself in two Aspects of Predominating and Predominated (Vishaya and Āshraya - Vigraha) Aspects including all other non-phenomenal Aspectswhatever there is in His Sportive Transcendental Land of Goloka - Vrindābana. Having created all

^{1.} Vide. Purport of Mundaka Up. I. 1.9.

those who are morphologically different from Him but Ontologically one and the same as He Himself entered into Them (this is illustrated in the episode of Sri Krishna's becoming as many cow - herds and cattle when Brahmā stole them vide.)1 He remained with them who were projected from His Svarupa shakti viz. those fundamental characters of Santa, Dāsya, Sakhya. Vātsalya and Madhura Rasa of His Predominated Aspects unmanifest Himself within them whereas in His Svayamrupa Predominating Aspect He stands as 'Akhila-rasā-mrita-murthi. So He appears as Immanent and Transcendent within His Super - Transcendental Sphere. Verily, He becomes the Subject as well as the Object; He is the Substratum of all - vijnānamaya - purusha but He manifested Himself as Govardhana Hil lwhich is as if unconscious; He created all the real and unreal sports (unreal viz. asuravadha, musala-leelā etc.) Nay, whatever there remains in that plane of Transcendent for His Fancy Sports He becomes the entire Reality. For that reason sages declare that whatever remains there everything is Real.

As to that there is also the following verse.

Purport:- The empiricists may generally doubt the existence of Personality beyond empiricism because Brahman transcends all empirical usage. Therefore here Shruti establishes the Positivity of Supreme Reality. He who is ignorant of the Supersensuous Reality of Brahman is at a loss of the most precious object in his life. Such a sceptic fritters

^{1.} Bh. X. 13

away his life wandering in the winding path of ignorance with no star to guide. Such one is known as nastātmā as stated in the Gitā.1 Whereas one who has unflinching faith in the Super-sensuous Reality of Brahman strives cogently to realise all about the Super-Transcendental Pastimes of the Supreme Divinity. (Here once again the preceptor fells ecstatic rapture) Therefore he narrates, 'How the Svayamrupa Bhagavāna blissfully desired to Sport with His Own Svarupa - shakti or Yogamāvā. Therefore, morphologically He projected Himself into all species of subjugation to santa, dasya, sakhya, vātsalya and madhura - rati for Leelā - mādhurya but ontologically they are One and the Same as He Himself entered into Them. Nothing of that Transcendental Sphere whether it is Govardhana Hill or Waters of Yamuna, nay, even the dust there is no phenomena, where He alone manifests as Immanent and Transcendent in all of them. But certain aspects which are prevelent in the Sphere of manifested Vraja-leelā such as killing of Asuras etc., are to be known unreal as they are not found in original Goloka (to know all about these—please see Brahma - Samhitā). So behind all His sports He is the Substratum.

This is an explanation based upon the authority followed from the previous mantra. After stating about priya, modo, pramoda and ānanda, definitely the mystic preceptor desires to unfold the Esoteric Aspects of Supreme Divinity to his sincere and devoted disciple who imbibes unflinching faith in

^{1.} vide XVI. 9

God. Particularly in the previous Shruti explaining priya etc. he denotes about 'Vyuha - tattva' as Nārāyana is the head, Pradyumna is the right wing, Aniruddha is the left wing, Vāsudeva is Ātmā and Samkarsana is Brahman that is the 'Vaibhava-Prakāsa' of Swayam Bhagavān Sri Krishna. Therefore, in this Shruti naturally 'Prabhava -Prakāsha' of Swayam Bhagavān Sri Krishna is narrated. Again in the following shloka we find about the creation of the universe. No doubt, traditionally all the Acharyas' comments in this context cannot be denied. What they narrate is that, in this passage we get a sublime statement about the whole creation which is an act of Divine Will. It is the fact that the universe whose existence established, can never spring up from non-entity.

He willed and the universe was created—is to be understood as such that the universe as Mahat-tattva and jivas in their seed - form were evolved and got their respective manifestation. It is only individuals when they attain final liberation they become free from evolution. The very clear understanding about the creation of the world is found in Bhāgavatam.¹ The semblance or dim reflection of the External Chit-potency is the jiva-shakti (potency) or Tatasthāshakti stationed in between Chit - jagat and a-chit - jagat or māyic - jagat whereas the shadow or perverted reflection of that external Chit-potency is the māyā-shakti or external a-chit - potency. All the jivas emanate from the Tatasthā - shakti of God and

^{1.} vide I. 1.1

accordingly the mundane worlds emanate from the māyā-shakti of God. Due to the false egotism of nominatorship and false enjoying propensity jiva souls welcome the material bondage and therefore are subjected to endless cycle of births and deaths in mundane worlds. Hence the jiva-potency and the phenomenal māyic worlds are directly related with the Supreme Reality". Further 'I surrender to that Supreme Lord in Whom this world rests, from Whom it has emanated, by Whom it is brought into existence, and yet Who is beyond this phenomenal existence as well as Superior to jiva-soul.'

Lesson VII

असद् वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तथ्सुकृतग्रुच्यत इति ॥

यत् वै तथ्मुकृतम् रसो वै सः । रमः ह्येवाय लब्ध्वानन्ती मवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्द्याति । यदा ह्येवेष एतस्मिन्नद्दयेऽनात्म्येऽनि रुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ साऽभयं गतो भवति । यदा ह्येवेष एतस्मिन्नुद्रमन्तरं कुरुते । अथ तस्य भयं भवति । तस्वेव भयं विदुषोऽमन्वानस्य । तद्येष श्लोको भवति ॥ १॥

Asadvā idamagre āsit, tato vai sad-ajāyata, tadātmānam svayam akuruta, tasmāt tat sukritamuchyata iti, yadvai tad sukritam raso vai sah, rasam hyevāyam lavdhvānandi bhavati, ko hyevānyāt kah prānyāt, yadesha ākasha — ānando na syāt, esha hyevānan — dayāti, yadā hyevaisha — etasmin — nadrishye — anātmye—anirukte—anilayane—abhayam pratishthām vindate, atha so—abhayam gato bhavati, yadā hyevaisha—etasmin nudavaman—

^{1.} Bh. VIII. 3.3

taram kurute, atha tasya bhayam bhavati, tattveva bhayam vidusho-amanvānasya, tadapyesha shloko bhavati ||

Translation: After narrating the Svarupa shakti of Bhagavan the preceptor states that though it is generally spoken that the universe is created it is not to be understood that world was not existent Whereas the universe was ever existant before the process of evolution in its Mahattatvashape but as He willed this eternal Mahat-tattva got evolved. Therefore from Him i.e. from His externalpotency (achit or māyic - potency which is generally known as shadow of that Chit - Potency) universe got manifested beyond the Time. He Himself is Selfsame. He is the Efficient - Cause of creation of the universe. So He is known as a Perfect Purusha Sovereignty being Himself Own having His independent and also the Cause of all i.e. He is the very Transcendental Embodiment of All-Ecstatic Bliss or He is 'Akhila - Rasāmrita - Murti.' Having derived Bliss from Him the individual souls become blissful. For, who indeed, could, breathe, who could be alive, if this Blissful Lord ever not remain as Monitor - self within the cavity of one's heart. Indeed, it is He and He alone bestows Bliss. The individual soul becomes totally fearless (viz. cuts asunder all the knots of mayic bondage) only when he takes recourse to Him realising His very essential Character, as such, that He is not perceptible through gross senses, possessing non - phenomenal Transcendental Anandamaya-murthi, unthinkable but known through intuitive wisdom, Resort for all and Himself Self-some. However when a wise makes departure

even for a while from his steadfast devotion to this Suprem Blissful Divinity, once again he becomes subjected to fear viz. becomes entangled into the māyā. Therefore the wise say,—forgetfulness of Him is the cause of bondage or fear.

Purport:- The prakriti or māyā which is generally known as asat was existent in its subtlest or in its innate innominate form which is generally known as Mahat-tattva. And when Brahman willed this Mahat-tattva got evolved. Therefore the eternal existence of the universe whose Substratum is Brahman is unquestionably established. It is also established that the universe cannot spring up from non-existance or without any substratum. Accordingly the Chit-jagat was created by Brahman out of His Own Prerogative as He is the Self-some and also the Substratum of everything. The Brahman is Rasah. The one who as comprehended this Bliss of Godhead is immersed in felicity and drinks deep the Nectarine Bliss that flows from Him. Nothing attracts a pure mind more than the Bliss of Lord Sri Krishna Who Akhilarasāmritamurti', the Transcendental Embodiment of All-Ecstatic Bliss. Sri Vishvanātha Chakravarthy of Gaudiya Vaishnava School says in his commentary on Bhāgavata¹ that in the Taittiriya Upanishad the Koshas from annamaya to Anandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the Substratum of all of them. So Rasa is identified with Him only and occupies the apex. As in the Gita 'Verily, I (Sri Krishna) am the Mainstay of

^{1.} vide I. 1.3

^{2.} vide XIV. 27

Brahman—the Sole-seat of Everlasting Immortality—of eternal Religion of Divine Love and of the Transcendental Bliss'. Immortality, eternity, eternal religion of Divine Love and Ever-blissful state of Rasa in Vraja are the characteristic features of All-beautiful Transcendental Form of Sri Krishna. The prime motive of every living being is the attainment of Blissful Lord. If the Blissful Lord does not Will in the heart of a being who could be alive? Fearlessness is the characteristic trait of a person who has realised the Supreme Lord in Reality.¹

Sriman Mahāprabhu says: "The Summum Bonum of life is unalloyed Love for Sri Krishna. In comparision with that, fourfold Purushārtha viz. dharma, artha, kāma and moksha are most negligible and insignificant, whereas the fifth or highest pursuit of human being is the fathomless ocean of Nectarine Bliss derived in loving service of Sri Krishna. Brahmānanda of the jnānis may not be even a drop before the shoreless ocean of Krishna-Prema'. Therefore when Brahmānanda of a jnāni is so negligible then how negligible should be the ephemeral worldly or celestial pleasures.

Lesson VIII

भीषाऽस्माद्वातः पवते । भीषोदेति स्र्यः । भीषाऽस्मादिमिश्रे-न्द्रश्च । मृत्युर्घावति पश्चम इति ॥

^{1.} vide Brih. Up. II. 4.5; IV. 5.6; Mun. III. 1.4; Bh. X. 58.38

^{2.} C.C.A. VII. 84.85

सैपाऽऽनन्दस्य मीमाश्सा भवति । युवा स्याध्साघु युवाऽ-ब्यायकः । आशिष्ठो द्रदिष्ठो बलिष्ठः । तस्येय पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्शणामानन्दः । श्रोत्रियस्य चाका-महतस्य ॥ १ ॥

Bhishāmād vātah pavate, bhishodeti suryah, bhishāmād-agnishchandrashcha, mirtyur dhāvati panchamah, iti |

saishānandasya mimāmsā bhavati, yuvā syāt sādhu yuvādhāyakah, āshistho dradistho valisthah, tasyayam prithivi sarvā vittasya purnā syāt, sa eko mānusha ānandah te ye shatam mānushāanandāh sa ekomanushyagandharvānāmānandah, shrotriyasya chākāmahatasya || 1

Translation: By dint of His command the wind doth blow, by dint of His command the Sun doth rise, by dint of His command Agni and Indra do their respective duties, and the Death (Yama) doth his duty speedily. That is, they all obey His command incessantly and with precision.

Now, this is an apt example (conclusion) about Bliss. Let it be supposed that there is a youth, a noble one in the hopeful period of his life, well-versed in the scriptures, prompt in action and steady in mind and strong in body, and let him possess the entire wealth of the whole earth then he is considered to possess full measure of human joy. One hundred times of such human joy is the joy of a human fairy—also of a man who is well-equipped with Vedic-lore and is not smitten with cravings.

ते ये शतं मनुष्यगन्धर्याणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्याणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवान पयन्ति । श्रोत्रियस्य
चाकामहतस्य ॥ २ ॥

te ye shatam manushya—gandharvānāmānandāh, sa eko veda—gandhārvānāmānandah shrotriyasya chakāmahatasya, te ye shatam deva-gandharvānāmānandāh, sa ekah pitrinām chiralokalokānām—ānandah, shrotriyasya chākāmahatasya, te ye shatam pitrinām chiralokalokānām—änandāh, sa eka-ājānajānām devānām-ānandah, shrotriyasya chākāmahatasya, te ye shatamājānajānām devānāmānandah, sa ekah karmadevānām devānāmānandah, ye karmanā devānapiyanti, shrotriyasya chākāmahatasya.

Translation:— One hundred such units of joy which a human fairy possesses that is the joy of a celestial fairy (Gandharva)—also a man who is well-versed in the Vedas and is not smitten with cravings. A hundred times joy of the celestial Gandharva are equal with the joy of the manes who inhabit in their longenduring world,—also of a man who is well-versed in the Vedas and not smitten with cravings. A hundred times happiness of the manes are equal with the happiness of the gods of the Ajāna (smarta deeds) heaven—also of a man who is well-versed in the Vedas and not smitten with cravings. A hundred times happiness of such gods are equal with the happiness of the gods who have become gods by dint

of their virtuous deeds (Vedic rituals)—also of a man well-versed in the Vedas and not smitten with cravings.

ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामान्दाः । स एक इन्द्रस्थानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतिमन्द्रस्थानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye shatam karmadevānām devānāmānandāh, sa eko devānāmānandah, shrotriyasya chākāmahatasya, te ye shatam devānāmānadāh, sa eka indrasyānandah, shrotriyasya chākāmahatasya te ye shatamindrasyānandāh sa eko Brihaspaterānandah, shrotriyasya chākāmahatasya, te ye shatam brihaspaterānandāh, sa ekah brajāpaterānandah, shroiriyasya chākāmahatasya, te ye shatam prajāpaterānandāh, sa eko brahmanaānandah, shrotriyasya chākāmahatasya.

Translation: A hundred times of joy is the joy of the gods like Vasu, Rudra etc. who have got special place in the heaven—also of a man well-versed in Vedas and is not smitten with cravings.

A hundred times of the happiness of such special-positioned gods, is the happiness of Indra (the king of heaven)—also of a man well-versed in the Vedas and not smitten with cravings.

A hundred times happiness of Indra is the happiness of Brihaspati (Guru of the Devatas)—also of a man well-versed in Vedas and, not smitten with

cravings. A hundred times happiness of Brihaspati is the joy of a Prajāpati also of a man well-versed in the Vedas and is not smitten with cravings. A hundred times of the happiness of a Prajāpati is the happiness of Hiranyagarbha Brahmā—also of a man well-versed in Vedas and is not smitten withon cravings.

स यश्रायं पुरुषे। यश्रासावादित्ये स एकः। स य एवंवित्। असाल्लोकात् प्रेत्य। एतमन्नमयमात्मानम्रुपसङ्कामति। एतं प्राणमयमात्मानम्रुपसङ्कामति। एतं मनोभयमात्मानम्रुपसङ्-क्रामति। एतं विज्ञानमयमात्मानम्रुपसङ्कामति। एतमामन्दनय-मात्मानम्रुपसङ्कामति तद्प्येष क्लाको भवति॥ ४॥

sa yashchāyam purnshe, yashchāsāvāditye sa ekah, sa ya evam vid asmatlokātpretya etamannamayamātmānamupasam-crāmati, etam prānamayamātmānamupasamcrāmati, etam manomayamātmānamupasamcrāmati, etam vijnānamayamātmānamupasamcrāmati, etamānandamayamātmānamupasamcrāmati, tadapyesha shloko bhavati || 4

Translation:— One who realises the Monitor-self in the cavity of his heart whose Substratum: Prototype is the Transcendental Ānandamaya Divinity shining with all His Effulgence at that plane of Transcendence transcends all the koshas such as annamaya, manomaya etc, and attains the Abode of Ānandamaya Purusha on his deperture from this world.

As to that there is the following verse.

Purport:— (i) Bhisha: literally out of fear. But I have put here by dint of His Command because in

fact, the Will of Almighty makes the great cosmic forces to abide by the laws of Nature ceaselessly without the least error.

In Mantras (2 and 3) the preceptor makes the disciple understand the various degrees of happiness which are most insignificant before the Bliss of Brahman. A man who is well-established in the sacred knowledge of the Vedic lesson and does not even crave the happiness that is derived by Hiranyagarbha Brahmā who possesses all the happinesses of the universe, is really happier than Brahmā. 4th mantra again an ātmarāma-purusha who has gone beyond death and thereby passed through the prānamaya-kosha, annamaya-kosha. manomayakosha first realises that his vijnanamaya-self, the unfettered soul enters into the Anandamaya-self As bound jiva (anādi vahirmukha jiva) ātmarāmi-jnāni stage first he attains the boundary of Nirguna-Brahman-state of the Supreme Divinity. Before he attains the Nirguna-state he is hallucinated by the theory of Impersonal Brahman which vanishes at the approach of intuitive wisdom by dint of pure devotion if he is so fortunate. Sages like Chatussanas and others of the Impersonal School, realising the theory of Impersonalism to be untenable, afterwards drank the Nectar of pure devotion. Bhagavata says: 'Even sages who are ātmarāma i.e. who are self-centered and remain at the state of complacent and equilibrium and who have cut asunder all the knots of the worldly bondage that

^{1.} vide I. 7.10

they too are infatuated with unalloyed loving devotion to Sri Hari (Sri Krishna). Such is the Allattracting and charming Transcendental Bliss of Sri Krishna, the Supreme Substratum of the Divinity'. 'Harirhi nirgunah sākshāt Purushah prakriteh parah, Sa sarva-drik-upadrasthā Tam bhajan nirguno bhavet' sri Hari is the Supreme Purusha par-excellence and He is super-mundane and Transcendental; He is Omniscient and the Monitor of all souls—by devoting oneself to Him one becomes rid of the triple gunas of māyā'. Further the Bhāgavata says: Bhakti-yogena Man-nishto Mad-bhāvāya prapadyate—'One who stands firmly established in Me by treading the path of devotion gets himself finally dove-tailed in My Loving Devotion'.

Then for the question that: If absolute-Brahman is the ultimate goal of all spiritual practices, then, how is it possible for a Brahman-realised soul to render unalloyed devotion to the Supreme Personality in His Blissful Abode? In reply to this Sri Krishna says: 'Verily I, the Supreme Lord Sri Krishna with My All-beautiful Shyāmasundara Transcendental Form, am indeed the Mainstay of Brahman, the Sole-seat of Everlasting Immortality of the Eternal Religion of the Divine Love and of the Transcendental Bliss'. The great Brahman of the jnani is the Self-Effulgent Glow of My Body'. Brahmasamhita 'The Non-differentiated Brahman is only the external effulgence emanating from the boundarywall of the Transcendental Realm of Vaikuntha displaying the Triquadrantal Glory of Govinda.'

^{1.} vide 40

Sri Chaitanya Charitāmrita says: 'Brahman of the Upanishads is the halo of His Body and Indwelling-Paramātmā is only a partial Aspect of Him'.' 4

Lesson IX

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न विभेति कृतश्चनेति। एतः वाव न तपति। किमहः साधु नाकग्वम्। किमहं पापमकग्वमिति। स य एवं विद्वानेते आत्मानः स्पृणुते। उमे होत्रेष एते आत्मानः स्पृणुते। य एवं वेद। इत्युपनिषत्।। सहनाववत् इति शान्तिः।। इत्यानन्दवल्ली॥१॥

Yato vācho nivarttante, aprāpya manasā saha, ānandam Brahmano vidvān, na vibheti kutashchaneti

etan vāva na tapati, kimaham sādhunākaravam, kimaham pāpamakaravam iti, sa ya evam vidvānete ātmānam sprinute ubhe hyevaisha ete ātmānam sprinute, ya evam veda, ityupanishad, ityānandavalli || 1

Translation: As one gets the subjective realisation of the Transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind, not being able to attain—sheds fear completely for all time. Such a man of realisation indeed, never tormented with the thoughts of, 'Why have I not done the right? Why have I done the wrong?' (generally such thoughts torment a person during the time of his death). But a man of wisdom as stated above frees himself totally from these thoughts. For, indeed, having his

Also vide Vedanta Sutras of Sri Ramanuja, by George Thibate V. 1, 1.13 pp. 212-214

thought concentrated upon the Blissful Divinity he redeems himself from these. Such is the secret doctrine.

Purport: See the purport of 4th lesson of this Anandavalli. A man of wisdom is not tormented with the thoughts......It is to be known that when one makes his full surrender at the Lotus Feet of Godhead his whole life becomes a way of life transcending the worldly codes of right or wrong. He does not require any special effort to avoid wrongs. He transcends the norms of social or external standards. The terms sādhu and asādhu connote that a man of wisdom does not desire for heavenly joy nor does he fear hellish torments. Bhāgavata says:1 'One who listens to the Glorious Divine Pastimes of the Supreme Lord Sri Krishna with undivided attention (from an unalloyed devotee) is endowed with an unswerving devotional aptitude for Him which dissipates all notions of grief, infatuation and fear'. Further's: 'Brahman Aspect of the Supreme Lord as viewed by the gnostics is no doubt most serene and free from fear and full of consciousness. It is unstained by maya and destitute of all diversities and is beyond the cause and effect; it is beyond the reach of words and transcends the fruits of actions which is attained as a result of diverse courses of discipline; this Brahman-aspect of the Supreme is the subject matter of the Upanishads. Māyā feels ashamed to stand before Brahman and she flees away from His presence'.

^{3.} vide I. 7.7

^{2.} Bb. II. 7.47

Just as in sinking a well or excavating a tank if the person who personally digs it, by chance becomes enriched with a treasure of enormous wealth, he naturally casts off his spade, his digging implements, so also the Yatis (recluses) who culture Brahman and Paramātmā do not feel any necessity for Sādhan, since, they have attained their Goal viz. Brahmannirvān and Kaivalya. But the devotees of Sri Krishna, even after attaining the uitimate Goal viz. Divine Love for Him, continue their culture of devotion because they know that the Means is the End itself.

CHAPTER III

हरिः ॐ सह नाववतु । सह नौ भ्रुनकतु । सह वीर्य करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषाबहै ॥ ॐ श्रान्तिः श्रान्तिः शान्तिः ॥

Harih Aum saha nāvavatu, saha nau bhunaktu, saha virjyam karavāvahai || tejasvi nāvadhitamas tu mā vidvishāvahai Aum shantih, shantih, shantih.

Translation: See the beginning invocating shloka.

Lesson I

भृगुर्वे वाहिणाः। त्रहणं पितरप्रपससार। अधे हि भगवो अद्योते। तस्मा एनत् प्रोवःच। अत्रं प्राणं चक्षुः श्रोत्रं मनो वाच-मिति। तः होवाच। यतो वा इमानि भृतानि जायन्ते। येन जातानि जीवन्त। यत् प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्त। तद् ब्रह्मेति॥१॥ Bhrigurvai vārunih. varunam pitaramupasasāra, adhihi bhagavo brahmeti. tasmā etat provācha-annam prānam chakshuh, shrotram mano-vāchamititam hovācha yato vā imāni bhutāni fāyante, yena jātāni jivanti yat prayantyabhisamvishanti, tadvijijnā-sasva, tad Brahmeti

Translation:— Bhrigu, the son of Varuna, approached his father Varuna and asked, 'Bho Bhagavan, celebrated master, teach me about the knowledge of Brahman' as also a means to attain Brahman'. He (Varuna) explained to him know thus: 'food, prān (life), sight, hearing, mind and speech are the vehicles to lead to Brahman'. He further said: 'Seek to know Him from Whom all beings are born; having been born, by Whom they remain and on departing they enter into Whom—He is the Brahman.'

Purport:- Bhrigu, with all sincerity and in a disciplined way approached his Brahmajna father Varuna for getting enlightenment to have realisation of Brahman. Varuna at the very out-set told him, 'Dear one, don't be an agnostic, thinking that everything is void or illusion whereas utilise your all the senses including the body as the vehicles for attaining the Brahman from Whom all the beings are created, by Whom they are sustained and finally they all have to take recourse to Him. The universe has its origination, sustentation and dissolution in Brahman. So do follow the method to know Him. When body, prān, sight, hearing, mind and speech are spiritualised they together form the gateways to wisdom. Mahaprasad purifies the body and the thought.

Lesson II

स तपोऽतप्यतं । स तपस्तप्त्वा---

अशं ब्रह्मेति व्यजानात्। अनाद्ध्येव खिल्वमानि भूतानि जायन्ते। अनेन जातानि जीवन्ति। अनं प्रयन्त्यभिसंविद्यन्ति।। तिद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तः होवाच। तपसा ब्रह्म विजिज्ञासस्य। तपो ब्रह्मेति। स तपोऽत-प्यत। स तपस्तप्त्वा।। १॥

sa tapo-atapyata, sa tapastaptvā annam brahmeti vyajānāt, annāddhyeva khalvimāni bhutāni jāyante, annena jātāni jivanti, annam prayantyabhisamvishantiti, tadvijnāya, punareva varunam pitaramupasasāra, adhihi bhagavo brahmeti, tam hovācha tapasā brahma vijijnāsasva, tapo brahmeti, sa tapo-atapyata, sa tapastaptvā ||

Translation: Bhrigu performed austerity, and having performed austerity he experienced that food is Brahman, for, indeed, all beings here are born from food and having been born they are sustained with food—again on departing they enter into matter from which food is produced.

But he could not be satisfied with such discrimination so he again approached his father Varuna and asked, 'Revered master, teach me real means to approach Brahman'? Then the father said to him, 'Seek to know Brahman, through austerity; austerity is the means to Brahman-realisation'.

Purport: Bhrigu, the sincere aspirant no doubt penetrated upon the instructions of his father and understood although food is apparently the cause of livelihood but soon he realised that food produces the corporeal body which is subject to decay and death whereas Brahman is Chit; so he returned to his father and his father Varuna now simply says, 'seek to know Brahman through austerity.' Here it is taught that matter cannot be the cause of creation. Gita' says: 'From food the corporeal body of a jiva is born'. Bhāgavata': 'From food the semens are formed'.

Lesson III

प्राणी ब्रह्मेति व्यजानात् । प्राणाद्वचेव खल्विमानि भृतानि जायन्ते । प्राणेन जावानि जीवन्ति । प्राणं प्रयन्त्याभसंिश तीति ॥

तद्विज्ञाय । पुनरेत्र वरुणं पितरम्रुपसमार । अधीि भगतो ब्रह्मेति । त॰ होवाच । तथसा ब्रह्म विजिज्ञात्तस्त्र । तपो ब्रह्मेति । स तपोऽतप्यत्र । स तपस्तप्त्वा ॥ १ ॥

prāno brahmeti vyajānāt, prānāddhyeva khalvimāni bhutāni jāyante, prānena jātāni jivanti, prānam prayantyabhisamvishanti iti, tad-vijnāya, punareva varunam pitaram-upasasāra adhihi bhagavo brahmeti tam hovācha-tapasā brahma vijijnāsasva, tapo brahmeti, sa tapo-atapyata sa tapastaptvā || 1

Translation: Next, Bhrigu penetrated upon the advice of his father and determined that prāna might be Brahman for indeed, all beings here are born from breath (prāna), after birth they live due to breath, on deceasing they enter into breath. But he could not be satisfied with such introspection; so, once again he approached his father Varuna and asked: 'Revered master, teach me, real means for realising true Aspect of Brahman?' Then the father

^{1.} vide III. 14

^{2.} vide VII. 15.51

said, 'Seek to know, Brahman through further austerity; austerity is the means to Brahman-realisation'. He further penetrated upon the advice of his father and having observed austerity.....

Purport:— In these two lessons of 2nd and 3rd philosophy of Sānkha Darsana is refuted that neither the purusha or prakriti can be the substratum of beings.

Lesson 1V

मनो ब्रह्मेति व्यजानात् । मनसो ह्यंत्र खिल्वमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविद्यन्तीति ॥

तद्विज्ञाय । पृनरेव वरुणं पितरमुतससार । अघीहि भगवो ब्रह्मेति । तः होवाच । तपक्षा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

Mano brahmeti vyajānāt, manaso hyeva khalvimāni bhutāni jāyante, manasā jātāni jivanti, manah prayantyabhisam-vishantiti, tadvijnāya. punareva varunam pitaramupasasāra, adhihi bhagavo brahmeti, tam hovācha-tapasā brahma vijijnāsasva, tapo brahmeti, sa tapo-atapyata, sa tapastaptvā || 1

Translation: Bhrigu, next determined that mind might be Brahman, for indeed, all beings here are born from mind, when born they live by mind and into mind, when departing, they enter. But he could not be satisfied with such discrimination, once again approached his father Varuna and asked, 'Venerable master, kindly instruct me proper means for knowing Brahman'. Then the father replied, 'Go further through austerity, realise Brahman as austerity is the means. He further penetrated upon and had introspected.

Purport:— This time he concentrated upon mind realised that mind is the will-power of the cosmic being. Beings here are sustained through life by acting and reaching with the environment through mind. But soon he realised that mind is changeable and it cannot be the substratum of beings as it cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideas and plans the means for their realisation. So Bhrigu finds the inadequacy of the principle of mind. Here the Yoga school is refuted as Mananigrantāt is the final view of life in this school.

Lesson V

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्वेचव खिल्तमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभि-सविश्चनतीति ॥ तिद्वज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तः होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

Vijnānam brahmeti vyajānāt, vijnānāddhyeva khalvimāni bhutāni jāyante, vijnānena jātāni jivanti, vijnānam prayantyabhisamvishantiti; tad vijnāya, punareva varunam pitaramupasasāra | adhihi bhagavo brahmeti | tam hovācha | tapasā brahma vijijnāsasva, tapo brahmeti, sa tapo-atapyata, sa tapastaptvā. ||

Translation: Now, having followed the path of Induction at the final stage of discrimination Bhrigu identifies the vijnanamaya-self (jiva-soul) with Impersonal-Brahman for, verily, due to vijnanamaya-self's existence brought the birth and on that account

one remains alive and on that everything is desolated into Him. But even then he could not be fully satisfied with this Abstract Impersonalism so, once again he approached his father Varuna and asked, "Venerable true-well-wisher of me, kindly unreservedly tell about the perfect method of Brahman-realisation?" His father replied, "Seek to realise Brahman through your intuitive wisdom. That is the only Method to get Subjective Realisation of Brahman. Now, Bhrigu having cognition of his soul took recourse to Deductive Process or Path of unalloyed devotion.

Purport: Bhrigu first taking recourse to Inductive Process felt the identity of vijnānamaya-self viz. individual jiva-soul with Impersonal Brahman. But it could not be fully solicited because he could know that the individual soul could never be the cause of the entire universe as it is contradictary in principle yato vā imāni bhutāni jāyante (see 1st lesson of this valli). So Bhrigu now abandoned this theory of Inductive Process. And this time, when he approached his father who realied that his son now has truly got the cognition of the soul, enlightens him to follow the Deductive Process or Path of Devotion.

Lesson VI

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्वचेत्र खिर्वमानि भूताति जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दे प्रयन्त्यभिसंत्रिज्ञन्तीति ॥ सैषा भागवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो

मनति । महान् भनति प्रजया पशुभिर्वक्षवचसेन । महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt, ānandāddhyeva khalvimāni bhutāni jāyante, ānandena jātāni jivanti, ānandam prayantyabhisamvishantiti, saishā bhārgavi vāruni vidyā parame vyoman pratishthitā, sa ya evam veda pratitishthati annavān, annādo bhavati, mahān bhavati prajayā pashubhi brahmavarcchasena mahān kirtyā ||

Translation: Bhrigu now realised that Brahman is Bliss, for, truely, indeed, beings here are born from the Blissful Brahman, when born they live by His Bliss and into Bliss, when departing, they enter.

This is the wisdom of realising the Supreme Truth cogently substantialised by Bhrigu Väruni whereas its foundation is at that paramount plane of Transcendence. One who is cognitioned with this Truth becomes firmly well-balanced in leading a way of life and naturally he gets yoga-kshema. He also makes his life glorious having gained ideal and devoted offspring, cattle and splendour of Divine Wisdom. His glory spreads all through.

Purport: A true spiritual preceptor, all on a sudden does not unfold the Supreme Spiritual Wisdom without examining the endurance and capability of the disciplined aspirant. So he gradually imparts the Wisdom; waits and observes how the aspirant synchronises with his progressive effort to reciprocate the final wisdom. As we know, Sri Dronāchārya asked, 'Arjuna, now observe and aim at your target.' Arjuna first observed a tree. But Acharya replied. 'It is mere gross observation.

Be more penetrated. Arjuna the wise next replied, Tobserve only a bird. Next, only the head of the bird, next only an eye.' Acharya joyously replied, Dear one, now really you have reached your target, aim at'. Here too we find Varuna accordingly gave liberty to Bhrigu for finding the Truth, first throuth dîscriminating faculty. Bhrigu also accordingly applied such method of discrimination and gradually found that neither the corporeal body which is sustained by food, nor the vital air (prāna), nor the mind can be adequate to merit the highest status of Brahman on the ground that corporeal body is perishable, prāna is unconscious, mind is changeable and even so the vijnānamaya individual soul-all these can never be the causes of creation of the entire universe.

Indra and Virochana both went to Brahmā and asked him, 'Sir, tell us who is the real self?' Brahmā took a looking glass before them and showing their own reflections upon it, said, 'This is the self. Go and realise it.' Virochana was satisfied with this understanding but Indra returned and stage by stage, on enquiry learnt the Truth from Brahmā. Similarty here too Bhrigu was tested by Varuna.

In the first discriminating experience he goes to gross material philosophy of Chārvāka or Lokāyet and as he goes further he refutes them and, then gradually Sānkhya's Prakriti-Purusha-Vāda, Yoga and Nyāya philosophy and finally he refutes the Impersonalism of Monistic Philosophy. Next, when he realises incapability of Inductive Process to reveal

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the True Aspect of Brahman he had some and the second by t surrender to the Preceptor who then and there enlightens him to the path of devotion.

Now, having taken recourse to the Deductive Process viz. Path of Devotion Bhrigu endowed with intuitive wisdom soon got the Subjective Realisation of Supreme Divinity Who is the Substratum of Bliss. So the Shruti affirms one who is cognitioned with inituitive wisdom, to him everything is gained Bhagavān Himself says in Gitā, 'My devotees have surrendered everything to Me and it is My duty to bestow on them, and preserve carefully, what they are in need of. I feel delight in helping them in all possible ways'.

Lesson VII

अनं न निन्द्यात्। तद् व्रतम्। प्राणो वा अन्नम्। शरीरमनादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमने प्रतिष्ठितम् । स य एतदन्नमने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवाननादो भवति। महान् भवति प्रजया पशुभिन्नहार्वचेसेन्। महान कीर्त्या ॥ १ ॥

Annam na nindyāt, tadvritam prāno vā annam, shariramannādam, prāne shariram pratishtitam sharire prānah pratisthitah. tadetadannamanne pratisthitam sa ya etadannamanne pratisthitam veda pratitisthati, annavānnādo bhavati mahān bhavati prajayā pashubhirbrahmavarcchasena | mahān kirtyā ||

Translation: Don't be a monist taking into account that everything else except Brahman is illusive. An aspirant should take the path of Yukta-

^{1.} vida IX. 22

vairagya and hence, one should not disregard partaking proper type of food. That should be observed as a pious rule, life indeed depends upon food; body is sustained by food, life gets strength on body's fitness. So body and life both have their fitness on food. He who follows this path of yoga and kshema becomes steadfast in his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, in cattle and in the splendour of sacred wisdom and also in fame.

Purport:— Here the preceptor teaches an aspirant that he should not at any rate take to the path of artificial abnegation considering everything of the universe is illusive. But yoga and kshema are required for perfection. The Lord Himself says in Gitā,¹ 'My devotees accept all things that are conducive to Hari Bhajan. It is My duty to bestow on them, and preserve carefully, what they are in need of.' Therefore they honour food as Mahāprasādam and they maintain the body for engaging their kāya, mana, vākya (body, mind, speech) exclusively for the Service of the Lord. Manu^a also says: 'Let him worship food daily and partake of it without revealing it.'

Lesson VIII

अंत्र न परिचक्षीत । तद् व्रतम् । आपो वा अनम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेवदन्नमने प्रतिष्ठितम् । स य एतदनमने

^{1.} vide IX. 22

^{2.} vide II. 54

प्रतिष्ठितं वेद प्रतितिष्ठति । अनवाननादो भवति । महान् भवति प्रजया पशुभिन्नेक्षत्रचेसेन । महान् कीत्यी ॥ १॥

Annam na parichakshita, tadvratam, āpo vā annam, jyotirannām, apsu jyotih pratisthitam, jyotishyāpah pratisthitāh tadetadannamanne pratisthitam sa ya etadannamanne pratisthitam veda, pratitisthati, annavānannādo bhavati mahān bhavti, prajayā pashubhi brahmavarcchasena, mahān kirtyā || 1

Translation:— One should not despise food. That should be accepted as a vow; water, indeed, is food. Energy (jatharāgni) consumes the food. Water and energy simultaneously depend upon each other. So body and life both have their fitness ou food. Therefore, he who follows this path of yoga and kshema becomes steadfast in his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, cattle, in the splendour of sacred wisdom and also in fame.

Purport:— Gita¹: Animated objects come into being from food. Food grows from rains. Cloud is produced from yajna or fire (heat). Or it may be understood that there is energy in the water. We know there is Bādabānal (fire) in the ocean. Not only that, the scientists utilise water for generating electricity.

Lesson IX

अने बहुकुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽनादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतद्नमने प्रतिष्ठितम् । स य एतद्नन

^{1.} vide III. 14

मने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पश्चभित्रक्षवर्चसेन । महान् कीर्त्यो ॥ १॥

annam vahu kurvita, tadvratam prithivi vā annam, ākāshoannādah, prithivyāmākāshah pratisthitah, ākāshe prithivi pratisthitā, tadetadannamanne pratisthitam, sa ya etadannamanne pratisthitam veda, pratitisthati, anna ānannādo bhavati, mahān bhavati, prajayā pashubhir-brahmavarcchasena, mahān kirtya

Translation:— One should cook food not for himself but for the pious guests as well as for the dependants, that should be kept in mind. The earth, indeed, is food. Ether substantialises the food. Ether is in the universe and universe is in the ether. Therefore body and life both have their fitness on food. So he who follows this path of yoga and kshema becomes steadfast for his spiritual welfare. He enjoys food commanding sufficient food. He becomes great in progeny, in cattle and in the splendour of sacred wisdom, and also in fame.

Purport: In these three lessons it is stated that an aspirant as long as he remains on earth he is equally dependent upon food, water, heat and air but food is the vital thing although the food is substantialised by others. As he knows that food is essential for him accordingly he should supply food to the needy ones who also follow his path viz. Godrealisation. Sri Rupa Goswāmi says (Upadeshāmrita): One should with all love feed sumptuously the devotees of God and also with all delight honour Mahāprasādam when offered by the devotee—such acts are of divine affection.

Lesson X

न कंचन वसती प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया क्या च विधया बह्वनं प्राप्तुयात् । अराध्यस्मा अभि-त्याचक्षते । एतद् वै मुखतोऽन्नः राद्धम् । मुखतोस्मा अभः राध्यते । एतद् वै मध्यतोऽनः राद्धम् । मध्यतोस्मा अनः राध्यते । एतद् वा अन्ततोऽनः राद्धम् । अन्ततोस्मा अनः राध्यते । य एवं वेद ॥ १ ॥

Na kanchana vasatau pratyāchakshita tad-bratam, tasmādyayā - kayā cha vidhayā vahvannam prāpnuyāt, arādhyasmā annamityāchakshate, etatvai mukhato-annam rāddham, mukhatoasmā annam rādhyate (etatvai madhyato annam rāddham, madhyato-asmā annam rādhyate) etadvā antato-annam rāddham antato asmā-annam-rādhyate, ya evam veda || 1

Translation:— Don't refuse to welcome chancely guests with food and shelter—this should be a vow. Therefore by any means one should get food for such a guest to his satisfaction. It is for the sake of such a guest that food should be prepared, so is the declaration for an householder. Food that is prepared should be given first to the guest with all affection and love and not to be offered without any love or unwillingly in a disgusted mood. The reward to the givers accrues as per the method offers. He who knows this and acts accordingly will help ripening the fruits.

Purport: In the previous lessons it is stated that food should be preserved abundantly. But for what? If you are an aspirant, food is to be preserved for maintenance of devout chancely-guests. By all

means such a chancely guest should be looked after with food and shelter—not as an obligation but as a vow. It is stated that great Sri Rāmānujachārya had two family disciples; one was very rich but never a guest could expect a grain from him, whereas the other one was very very poor. It was very hard for the couple to get even one meal a day, that too with pious begging. Sri Rāmānujachārya along with a disciple approached this poor householder for alms. It so happened that at that time the master of the house had gone out. The pious lady found that not a grain remained in the house, yet she heartily welcomed the guests with washing the feet and offering seats. She unhesitatingly approached a rich man who was having an evil eye upon her which she knew; yet such a pious and an ideal lady had to make a promise to meet him once after serving her great guest and collected the materials for entertaining the guest. Her devotion to her Guru was so great that she cared nothing else than to service her spiritual Guru. Here, after giving sumptuous feeding to the Achrāya, she for keeping up her promise went to the man with some remannts from the plates of her Guru and requested him first to honour it before she is touched. What a wonder, no sooner the man tasted the Prasadam then a flash of light illumined his heart and he at once fell at her feet with a supplication to pardon him for his evil design.

What a glory of serving a genuine chancely devout guest! The spirit of real Guru-sevā not only saved the chastity of an ideal lady but also transformed the blackest iron into dazzling gold.

Our Lord Sri Chaitanya served with His Own Hands the recluse guests sumptuously.

क्षेम इति वाचि। योगक्षेम इति प्राणापानयोः ॥ कर्मति हस्तयोः। गतिरिति पादयोः। विम्रुक्तिरिति पायौ। इति मानुषीः समाज्ञाः॥ अथ दंवीः तृप्तिरिति वृष्टौ। बलमिति विद्युति ॥ ५॥

Kshema iti vāchi yogakshema iti prānāpānayoh, karmeti hastayoh, gatiriti pādayoh, vimuktiriti pāyau, iti mānushih smājnāh, atha daivih, triptiriti vristau valamiti vidyuti || 2

Translation:— An aspirant must have control over his tongue. He must control and regulate his in-breath and out-breath knowing pretty well that even lifting the little finger of his hands and moving an inch by his legs cannot be possible without the Will of God. Nay, even evacuation through the anus (here procreation) is also His design, these are all of body-concerned; next, with reference to the celestial phenomena even proper rains are when He is pleased. Even flash of lightning i.e. to get cognition of some with intuitive wisdom which is the real strength is bestowed by Him.

Purport:— Here in this Mantra how an aspirant should observe above all the Hands of God in his leading 'a way of life' is revealed. This is possible when exclusively the speech and breathing are controlled and regulated towards the Divine Purpose. Physical and celestial events are to be regulated and utilised to His Service. It is He when He is pleased, provides yoga and kshema to the aspiring soul.¹

^{1.} vide G. IX. 22

Finally hope and aspiration gain strength when He peeps into the heart like a lightning which gives hope for impending rains. So an aspirant finds the darkened night passed and the day-light follows to illumine his soul for ever. In all these, is the bestowing of His Grace only. 'Whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or lowliness, it has its origin in a fragment of My Divine Splendour'. 2

यश इति पशुषु । ज्योतिगिति नक्षत्रेषु । प्रजातिरमृतमानन्द् इत्युःस्थे । मर्वमित्याकाशे ॥ तत्प्रतिष्टेत्युपासीत । प्रतिष्ठावःन् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्मम इत्युपास'त । नम्यन्तेऽस्मै कानाः । तद् ब्रह्मे युपासीत । ब्रह्मव न् भवति । तद् ब्रह्मणः परिभर इत्युपासीत । पर्येणं ज्ञियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया आतृव्याः ॥ ३ ॥

Yasha iti pashushu jyotiriti nakshatreshu, prajātira—mritamānanda ityupasthe, sarvamityākāshe tad pratisthetyupāsita pratisthāvān bhavati, | tanmaha ityupāsita, mahān bhavati, tanmana ityupāsita mānavān bhavati || tannama ityupāsita, namyante asmai kāmāh, tadbrahmetyupāsita, brahmavān bhavati, tad brahmanah parimara itvupāsita parjyenam mriyante dvishantah sapatnāh, pari ye—apriyā bhrātrivyāh || 3

Translation: The Divine Splendour is observed in every aspect whether phenomenal or celestial: splendour in the cows, light in the stars (here sun and moon), procreation, immortality, and bliss in the generative organ, and everything in the space. Should one meditate upon Him as the Substratum of

^{1.} vide G. X. 41

^{2.} Also vide Bh. II. 6.45 and XI. 14.60

all, one becomes well-established. Should one contemplate on these as His Glories (Vibhuti) or that His Glories pervade althrough these, one becomes great; should one contemplate upon, thinking Him as the force of mind, one becomes possessed of mindfulness i.e. one gets occult powers. When one contemplates upon Him as the Supreme Divinity, one attains Him. But when He is worshipped as destructive power one's hateful rivals perish and also those who are his unfriendly enemies.

Purport:- He finds how wonderful is the creation of God that He has provided wonderful food, the milk in the cows. How He has made the sun and moon including stars to shine and substantiate the life in beings as procreation, immortality and bliss in the generating organ. When conjugal wedded love-dalliance is looked at for a divine purpose it first brings procreation perpetuation of the race and finally it is divinised bringing unto the immortality and Divine Bliss. Therefore in Vedic religion household life is considered so holy and purposeful. The Glories of God pervade althrough the space. Next, it is spoken that if anybody wants a particular type of gain then let him worship a particular aspect of God's Divine Glory. In the Gita we find those who seek success in their actions for material or celestial gains worship the gods here in this world.' But when He is worshipped as the very Supreme Divinity of Blissful Embodiment, one attains Him -

^{1.} vide IV. 12

सं यश्रायं पुरुषे । यश्रासावादित्ये । स एकः । स य एवंविद् । अस्माञ्जोकात् प्रेत्य । एतमन्नमयमात्मानग्रुपसङ्क्रम्य । एतं प्राणमयमात्मानग्रुपसङ्क्रम्य । एतं मनोमयमात्मानग्रुपसङ्क्रम्य । एतं विक्वानमयमात्मानग्रुपसङ्क्रम्य । एतमानन्द्मयमात्मानग्रु-पसङ्क्रम्य । इमाँ छोकान् कामानी कामरूप्यनुसश्चरन् । एतत् साम गायनास्ते । हा ३ वु हा ३ वु हा ३ वु ॥ ४ ॥

Sa yashchāyam purushe, yaschāsāvāditye, sa ekah | saya-evam-vid, asmān - lokāt pretya. etamannamayamātmānamupa-samcramya etam prānamayamātmānam - upasancramya etam manomayamātmānamupasancramya, etam vijnānamayamātmāna-mupasamcramya | etamānandamayam - ātmānamupasamcramya - tmān - lokān kāmānni kāmarupyanusancharan, etat sāma gāyannāste, hā vu, hā, vu, hā, vu ||

Translation: One who is the Monitor-self dwelling in the cavity of one's heart and the One Who is the Purushottama residing at that plane of Transcendence with all His Effulgence—both are the same.

He who realises this Truth, on final departure from this world transcends successively annamayakosha, prānamaya-kosha, manomaya-kosha, and getting fully cognised with intuitive wisdom enters into that world of Transcendence which is Blissful. It may so happen that on God's mission he may have his births either in the upper regions or even in the lower or nether worlds into any species but at his free will he moves and enjoys his life with his own freedom, when all the deities are at his call. So he sings the following Sāma-chant 'Oh wonderful! Oh wonderful, Oh wonderful!

Purport:— On realisation of Purusha, Monitor-self identical with Purushottama Who dwells in that world of Transcendence with all His Effulgence one goes beyond annamaya-kosha etc. and attains final Beatitude. For the mission of God he may come down to any world in any species but his such birth is with his full freedom and with a purpose of Divine Cause. As it is stated in the Bhāgavatam¹ 'They being liberated, go wherever they like as their path is unobstructed. They freely range over the regions of the gods, siddhas, sādhyas, gandharvas, yakshas, men, kinnaras, nāgas, ascetics, chāranas, bhairavas, vidyādharas, brāhmanas and cows. They have no attachment for any place or beings.'

Everywhere they find joy, the Bliss pervades althrough them.⁹

हा ३ वु, हा ३ वु, हा ३ वु अहमनमहमनमहमनम् । अहमनादो३ऽहमनादो३ऽहमनादः । अहः क्लोककृदहः क्लोककृदहः
क्लोककृत् । अहमस्मि प्रथमना ऋता३स्य । पूर्व देवेभ्यो असृतस्य
ना३भायि । यो मा ददाति स इदेव मा३वाः । अहमन्नमन्नमदन्तमा३बि । अहं विश्वं श्रुवनमभ्यभवा३म् । सुवनं ज्योतीः ।
य एवं वेद । इत्युपनिषत् ।।

^{1.} vide XI. 2.23

^{2.} Dr. S. R. says: 'The enlightened one attains unity with the allhas become one with the All.......He expresses wonder'. If one has become united loosing his all individuality then how that one can express wonder it is most confusing. , When we realise the Truth we can assume any form we choose'—this is also stated by S. R. in this context. Therefore he agrees even after Brahmanhood there remains one's individuality.

ahamannamahamannam aham annam | ahamannado aham-annado | ahamannadah aham shlokakridaham sloka kridaham-shlokakrit, ahamasmi prathamajā ritā sya, purvam devebhyo amritasya nā bhāyi yo mā dadātī sa ideva mā vāh ahamannam annamadantamādmi | aham vishvam bhuvanamabhyabhavām suvarna jyotir ya evam veda ityupanishad || 5

Translation: Here aham denotes to Brahman atrāham-shavdah paramātmah so the meaning should be as such that it is I (Brahman) am the food of the body, mind and soul viz. the Bliss of Brahman is only the food for the body, mind and soul I (Brahman) am Enjoyer of the body, mind and soul viz. one's body, mind and soul are engaged for the gratification of My Senses. I (Brahman) am the Enchanter or Stimulator of body, mind and soul. I (Brahman) am the Fountain-source of all creatures. I (Brahman) am the Primeval God, existed before the creation of gods in the centre of immortality, i.e. I am the Giver of Immortality to them,—the preceptor who imparts this sacred lesson to a devoted disciple he indeed, serves Me. I am Immanent and Transcendent. At the time of dissolution the Universe enters into My Hiranyagarbha-self.'

One who realises Me (Brahman) as such, receives a brilliantly shining personality i.e., he gains fully spiritualised divine form.'

Thus the sacred doctrine ends.

Purport: Anna: The monists take it into account that it is a chant by one who has become one with Brahman in all His fulness and unity. But

^{1.} Sri Rāmānuja says: anna: a-chetanam, tad:--bhoktaram chetanam cha admi vyāpnomi.

how duality remains for a Brahman-nirvan soul so that he can chant? Whereas for the Vaishnava-Āchāryas Aham denotes Brahman.

A liberated soul enjoys an ecstatic rapture in realising the sacred purpose of his life that his body mind and soul can be sustained with the food of the Bliss of Brahman. The God has so graciously engaged his body, mind and soul at His service for His Sense-gratification (tad-toshanam). It is Brahman Who alone enlivens the body, mind and soul. The Lord is the Fountain-source of every being. He is the Primeval God existing before any other god became existent. It is He Who is the Bestower of immortality and none else. True type of service to Him is enlightening others with the Divine Knowledge. He was existent before the creation. exists ever and after the dissolution of the universe. He alone will exist and the entire universe along with the beings in their seed-form will enter into His Hiranyagarbha-self. One who realises the Brahman as Immanent and Transcendent, gains a non-material and brilliantly shining divine form.

शान्तिस्क्तम्

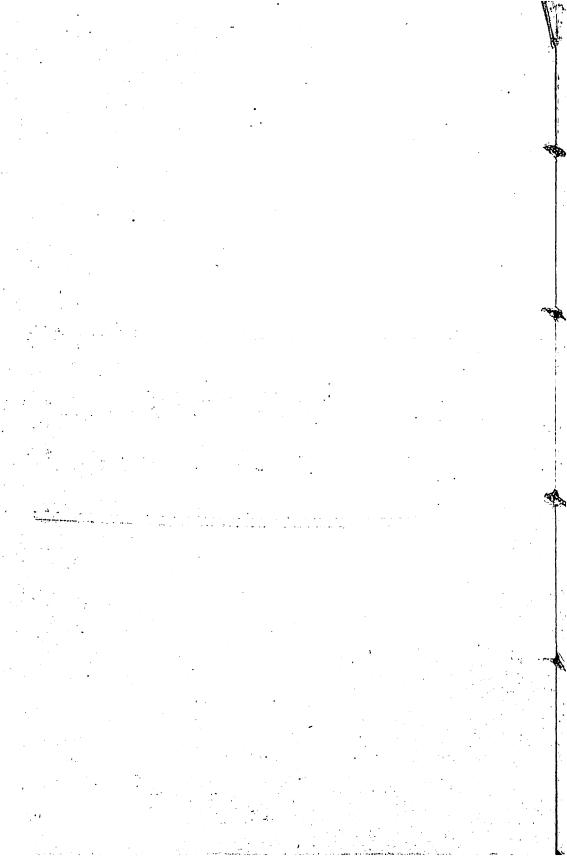
ॐ शं नो मित्रः शं वरूणः । शं नो भवत्वर्यमा ।

Translation: Pl. see at the beginning.

Here ends the Taittiriya Upanishad.

By the unreserved grace of my Divine Master I could complete the English rendering of this Upanishad on the very auspicious day corresponding to Sri Vyāsapujā Day, the advent day of His Divine Grace Bhakti Siddhanta Saraswati Goswāmi Thākur on 6th Feb. '80.

ऐतरेयोपनिषद् AITAREYA - UPANISHAD



all glory to sri duru and gauranga

AITAREYA-UPANISHAD

Introduction

The Aitareya Upanishad belongs to the Rig-Veda; it contains three chapters comprising chapters 4th, 5th and 6th of the second section of Aitareya Aranyaka of the Rig Veda. This Upanishad is attributed to Mahidasa Aitareya, who is considered as an Incarnation of Nārāyana according to Sri Madhvāchārya. But tradition has (as recorded by Sāyana) that Mahidāsa was the son of a woman Itara by name. She might not belong to Brāhmin caste but her son having got enlightened with Divine Wisdom, was raised to the status of a great Rishi and hence the name for this after him matronymically. As stated earlier that this Upanishad contains only three chapters of which the first chapter deals with, pre-creation period of the universe when the Godhead alone remains. universe or Prakriti herself in her unmanifested form was withheld within His fold. Neither the māyāshakti nor the jiva-shakti was then in their respective manifestation but He (God) Who is ever Self-some was having His Chit-leelā at that plane of Transcendence. Such a Leelā-Purusha Bhagavān just willed to make the universe manifest when first of all He

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created different world-sheaths including the earth and water which was followed by the creation of heavenly deities. When these deities desired to have food and shelter then human beings were got manifested because these deities got their desires viz. shelter and food fulfilled by presiding over the respective senses of the human beings. The devatās became recipient of havya and kavya at the yajnas performed by human beings i.e. after creating human beings God produced the Vedas to perform religious The Lord next thought that without His rites. superintending power how jiva-soul can withstand himself within the body and also there will be no possibility for him to get liberation—so the Lord as a Moniter-self entered within the jiva-self.

It is the fact, that the corporeal body with the aggregate of the senses incapacitates of functioning without a soul to superintend from within. So the body and the senses which are of meterial product (different composing elements of māyā or prakriti) must necessarily be superintended by some Chit-potency or ātmā. It is only the jiva-soul (ātmā) who as a monarch when resides in the palace of this body and for whose purpose the different functionaries, the senses, perform their respective duties.

Secondly, the Lord thought, 'If I do not remain as a Monitor-self along with the jiva-soul within, then how jiva-soul independently act without Me—as nothing moving or inert can exist bereft or independent of Me'

He entered through vidriti; the highest centre of spiritual consciousnes which is known as Brahma-

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randra, situated in the centre of the brain. When finally the jiva-soul at death passes through this gate one reaches final beatitude. All the three conditions: of waking, dreaming and deep - sleep are accounted: here as dreams because even the ordinary condition of waking is not the cognitioned, or enlightened state of the soul. Thereby Shruti affirms that without spiritual illumination the Indwelling-Monitor neither can be seen through the eyes of a ordinarily waking man, nor can be dreamt of during the dream, nor the Bliss of Brahman can be felt at the heart during deep sleep. That is, some hypnostics may say, 'I can see the God through the naked eyes or I see Him at dreams and at deep-sleep I feel the Bliss of Brahman,-but all these are nothing but hallucinations. He is not sense - perceptible although He remains within the body. It requires spiritual enlightenment to observe Him within the heart.

The engrossed jiva-soul whose substratum is only the Indwelling Monitor-Self yet due to his māyic bondage and ego-centric nature he bethinks himself as the nominator. So the Indwelling Monitor-God thought of, what here would one desire to speak himself independent from Me? but next in another being He observes that a cognized soul exclaims, 'Oh within myself the Indwelling Monitor-self Whom at first I have seen or accomplished through inference as All-pervading Brahman—I see Himnow.'

So here it is very very clear that there are two souls within the body of which one is the jiva - soul who again is of two catagories (i) engrossed and

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(ii) enlightened. The engrossed soul bethinks himself as the doer and blind about the God. Whereas the enlightened soul first through inference accomplishes All-pervading Brahman but finally gets the full vision of the Purusha: Indwelling-Monitor-God within his body as the very Substratum of his 'self.'

The second chapter deals with the topic of the corporeal body and its formation. Vāmadeva rishi states, 'while I was still in the womb of mother I could know the secret of the birth. My soul was engaged in hundreds of ironical bodies and it was beyond any hope of release. But this time having regained cognition of my soul and having possessed this human birth I could cut asunder the knots of māyic bondage.' He being fully established with intuitive wisdom by dint of following 'a way of life' of unalloyed devotion and having himself totally freed from hankering after desires became immortal and went to the world of Divinity. The third chapter speaks about ātman or soul who pervades all-through the body but is not known through gross or subtle senses. Whatever knowledge we derive, whether mundane or Transcendental, all are due to the wisdom of the soul or from the Substratum of all creation from Brahmā and celestial deities down to the grossest beings. One who realises the Absolute Reality Who is without a second attains immortality Thus this. and goes to the world of Transcendence. Upanishad teaches concisely the highest Truth to the aspirant-souls who are aspiring after the freedom from the world and the attainment of Transcendental Bliss.

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ऐतरयोपनिषद्

AITAREYA - UPANISHAD

Invocation

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरा वीम एधि वेदस्य म आणीस्थः श्रुतँ मे मा प्रहासीरः अ नेनाधीतेना-होरात्रान् सन्दधाम्यृतं विद्ष्यामि सत्यं विद्ष्यामि तन्मामवतु तद्वक्तारमवतु अवतु मामवतु वक्तारमवतु वक्तारम्।

🥗 ग्रान्तिः शान्तिः शान्तिः ॥ हरिः 🦈

Aum vān me manasi pratishthitā, mano me vāchi pratisthitamāvirāvirma edhi | Vedasya ma ānisthah, shrutam me mā prahāsih, anenādhitenāhorātrā nsandadhāmritam vadishyāmi, satyam vadishyāmi, tanmāmavatu | tadvaktāramavatu avatu māmavatu vaktāram - avatu vaktāram, Aum shāntih shāntih shanti || Harih Aum ||

Translation:— Bho, the Almighty Lord: My speech is well-established in my mind. My mind is well-established in my speech. Be graciously revealed unto me. Kindly be gracious enabling me to grasp the essence that the Vedas teach. May I not ever be unmindful to Vedic lessons. By this, that has been learnt, I maintain days and nights; I shall take recourse to right course and I shall speak the truth.

May that Lord protect me. May that Lord protect my preceptor. May that Lord protect me and protect my preceptor. May I observe peace all round.

CHAPTER I Section I

आतमा वा इदमेक एवाग्र आसीत्। नान्यत् किंचन मिषत्। स ईक्षत लोकान्तु सृजा इति॥ १॥

ātmā vā idameka evāgra āsit, nānyat kinchana mishat sa ikshata lokān nu srijā iti \

Translation:- Before the creation of the universe verily the Brahman (the Supreme-personality of Godhead) along with His Self-some Potency was existent and nothing else remained separately, thereby it is to be known that His Tatasthā-shakti (jiva-souls) the māyā, His external-potency were not separetely existing but they were within Him. So He, the Self-some Almighty thought let Me create the worlds.

Purport: Before the creation of anything of the universe the Lord with His Transcendental-personality was remaining with His Self-some Potency or Swarupa-shakti. The jiva-shakti or His intermediatory potency and also māyā or His external potency were remaining within His fold. As we find, 'He thought or desired' and if God was to be Abstract Brahman without any Form or Quality then who was that that thought? So Purushottama with His Transcendental - personality ever remains: even before any creation took place.

The monists say that Absolute Brahman is without any characteristic, thereby they deny the very Transcendental Features of the Supreme Divinity observing the ephemerality and changeability of the phenomenal world—they come to their conclusion through their 'Process of Induction' that Supreme Brahman is void of any form and quality. They forget that the Supreme Brahman is not as such a Reality anthropomorphised and that if any form or quality is accepted then He would be interposed with changeability and ephemerality. In Srimad Bhāgavata. Sri Bhagavān says, "Prior to the creation I alone existed and other than Me there was nothing gross or subtle, nor the very cause of both, viz. primordial matter. I exist as it is even after creation of this universe and also I alone will be remaining after all these disappear. I am the Supreme Truth (Object) without a second. There is no birth or death for Me, I ever exist that is in past, future and present. On My command the world is expounded and again it is composed — all these are done through My Potency whereas although I am the Efficient Cause yet there is no modification in Me. So, true 'ism' is that everything is related to Me in a theory of distinction and non-distinction which is the true import of the digested Vedic - knowledge and that is the established truth also."

The Gitā: "The reason is that the gods or the sages vainly try to unravel the mystery of My Origin, Descents and Deeds on the strength of their own

^{1.} vide II. 9.32

^{2.} vide X. 2

sense - experience or empiric knowledge, with the result that in spite of their strenuous efforts of mundane reasonings, they fail to transcend the limits of time and space and at last arrive at an imperfect negative principle which they call Impersonal Abstract-Brahman, void of all attributes and actions. But my ultimate Transcendental Reality is far beyond such dry wisdom born of extra-mundane conception. I am the Absolute Personality, I always manifest My Eternal Beautiful Human Form through the agency of My Inconceivable Internal Chit-Potency known as Yoga - māyā. I am the Fountainhead of all immaculate Essential Qualities, I am the Embodiment of All-Being-Intelligence and Bliss. Paramatman or Isvara is My Partial Immanent Aspect manifested on the mundane plane as the Indwelling Guide of the universe, and Brahman is the imperfect attributeless negative Aspect of My eternal beautiful Form, not intelligible to the limited human understanding which is deluded by my aparā or māyik Prakriti. Both these Aspects, viz, Paramatman and Brahman, are My respective analytic and synthetic Manifestations in the phenomenal world. Occasionally, when I manifest My eternal beautiful Form on the mundane plane through the agency of My Yogamāyā, these intelligent citizens of heaven and sages of old, deluded by My māyik potency fail to conceive the Glory of My eternal inconceivable Power, wrongly think of My eternal beautiful Descent in Human Form as mortal and seek after self-absorption with the abstract undifferentiated Impersonal-Brahman as he ultimate end of human existence. But My devotees are not empiricists. They know fully well that human reasoning with all its minutest discriminations and introspection is quite incompetent to comprehend the inconceivable Absolute Truth (Myself). They, therefore, take absolute shelter in Me and engage themselves whole-heartedly in the cultivation of pure Bhakti. Out of My infinite kindness, I offer them pure intelligence which enables them to realise My Transcendental Beautiful Human Form in their unalloyed existence."

स इमाँ लोकानसुजत । अम्भो मरीचीर्भग्मापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्ष मरीचयः पृथिवी मरो या अधस्तात्ता आगः ॥ २ ॥

Sa imāmllokān-asrijata, ambho marichirmaramāpah, adoambhah parena divam dyauh pratisthā-antariksham murichayah, prithivi maro yā adhastāttā āpah || 2

Translation:— He created these worlds:—Ambahas, Marichi, Maram and Apah. That Ambahas is above the Dyaus or Svarga or heaven but the ever-existing Transcendental Abode of Supreme Divinity is the Substratum, Marichi is the middle region. This earth is mara or death because all beings on earth die with a very short span of life. The region of waters below the earth is the apah.

Purport:- Here initially the names of four worlds are maintained viz. Ambhah, Marichi, Maram and Aapah. Ambhah denotes actually all the five higher worlds viz. Satya (world of Brahmā). Tapah, Janah, Mahah and Svarga. Therefore Shruti clears out that Svarga or heaven is below the other

worlds and Dyauh-loka—the Ever-existing Transcendental Abode of Supreme Divinity is the Substratum. The world of Marichayah: the worlds are the middle regions being hallowed by the sun, moon, and stars. This earth is mara or world of death because all beings here are very very short-living. And the regions below the earth viz. seven nether worlds are known as Apah.

In the Gitā we find Lord says, 'My Predominance over all the actions of māyā (Prakriti) is palpable, when she brings forth these sentient and insentient worlds, completely guided by My Glance, and they come into existence as the perverted reflections of My eternal blissful Realm'.

Bhāgavata: "When the Supreme Lord charged the prakriti, the equilibrium of whose gunas had been disturbed by the destiny of the various jivas, the prakriti gave birth to the mahat - tattva.' 2

स ईक्षतेमे नु लोका लोकपालान्तु सृजा इति सोऽद्भच एव पुरुषं समुद्धृत्य मूर्छयत् ॥ ३ ॥

Sa ikshateme uu lokā, lokapālān nu arijā iti, soadbhya eva purusham samuddhrityāmurcchāyat | 3

Translation: He, the Lord thought: these indeed are the worlds (I have created). Let Me now create the custodians of these worlds. Right from the waters He drew forth and shaped a person (purusha).

^{1.} vide IX. 10

^{2.} vide III. 26.19

Purport: Right from the water viz. from the Kārana-abhdhi-Purusha viz. Hiranyagarbha as it is stated in Srimad Bhāgavata: That Hiranmaya Purusha dwelt with all the jivas that lay dormant in an unmanifest state—for a thousand celestial years in the space having the shape of the interior of an egg with water surrounding it on all sides'. From the waters also may be understood that out of all the five constituent elements of the universe.

तमस्यतपत्तस्याभितप्तस्य मुखं निरिभद्यत यथाऽण्डम् । मुखा-द्वाग्वाचोऽग्निर्नासिके निरिभद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरिक्षणी निरिभद्येतामिक्षस्यां चक्षुरुचक्षुप आदित्यः कर्णौ निरिभद्येतां कर्णाभ्यां श्रोत्रं श्रात्रादिशस्त्वङ्गिरिभद्यत त्वचो लोमानि लोमभ्य ओपिधव-नस्पतयः हृदयं निरिभद्यत हृदयान्यनो मनवश्चन्द्रमाः नाभिनिर-भिद्यत नाभ्या अपानोऽपानान्मृत्युः शिक्ष्नं निरिभद्यत शिक्षनाद्रेतो रेतस आपः ॥ ४ ॥

Tamabhyatapat, tasyābhitaptasya muk ham nirabhidyata yathā-andam mukhāduāk, vācho - agnih, nāsike nirabhidyetām nāsikābhyām prānah prānād - vāyuh, akshini nirabhidyetām, akshibhyām chakshu shchakshusha ādityah, karnau nirabhidyetām, karnābhyām shrotam, shrotrād dishah tvag nirabhidyata tvacho lomāni, lomabhya oshadhivanaspatayah, hridayam, nirabhidyata, hridayānmano manasashchashchachandramāh, nābhirnabhidyata, nabhyā apānah, apānānmrityah, shishnam nīrabhidyata shishnād retah, retasa āpah ||

Translation:— The Lord brooded upon the Hiranyagarbha-purusha and when He thus brooded over there burst forth the mouth as of an egg. From the mouth, speech, from the speech its

^{1.} vide III. 6.6

guardian-deity Agni. The two nostrils burst forth and from the nostrils prāna (breath and from the breath its guardian-deity vāyu). Two eyes burst forth, from the sight its guardian-deity the sun. Two ears burst forth, from the ears hearing and from the ears its guardian-deity of the quarters of the space. Skin burst forth from the skin hairs and from the hairs herbs and trees. The heart burst forth, from the heart, mind, and from the mind its guardian-deity the moon. The navel the out-breath and from the out-breath its guardian-deity death. The generative organ burst forth; from the generative organ semen and from semen its guardian-deity the water-god (or Prajapatis).

Purport:— The Lord created by His Will from that Universal Egg the physical organs, senses and the guardian-deities of the senses. developing in the same order as that of a child in the mother's womb.¹

Section II

ता एता देवताः सृष्टा अस्मिन्महत्यर्णेवे प्रापतन् । तमश्चना-यापिपासाभ्यामन्ववाजित् । ता एनमब्रुवन्नायतन नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

tā etā devatāh sristā asmin mahatyarnave prāpatamstamashanāyā pipāsābhyām anvavārjjat, tā enamabruvannāyatanam nah prajānihi, yasmin pratisthitā annamadāmeti || 1

Translation: Being created by the God these guardian-deities fell head-long in this mighty ocean of samsara full of sufferings. The God subjected

^{1.} vide Bh. III. 6.11-20

that Hiranyagarbha-purusha to hunger and thirst, therefore the guardian-deities having been created (being subjected by hunder and thirst) asked for: 'O the Creator, grant us an abode for us wherein we may be established and may eat food'.

ताभ्यो गामानयत्ता अतुवन्न वै नोऽयमलमिति । ताभ्योऽवन् मानयत्ता अतुवन्न व नोऽयमलमिति ॥ २ ॥

tābhyo gāmānayat, tā abruvan na vai no-ayam alamīti | tābhyo-ashvamānayat, tā ābruvan—na vai no—ayamlamīti || 2

Translation:— The Lord led up a form of a cow for them. They said 'this indeed, is not sufficient for us. Next the Lord led up a form of a horse to them. They said: this indeed, is not sufficient for us.

ताभ्यः पुरुषमानयत्ता अत्रुवन् सुकृतं बतेति पुरुषो वाव सुकृ-तम् । ता अत्रवीयथायतनं प्रविशतेति ॥ ३॥

tābhyah purushamānayat, tā abravan — 'sukritam vateti purusho vāva sukritam, tā abravit yathāyatanam pravishateti | 3

Translation: The Lord led up a form of a human being to them. They said: 'Oh well done' a human being indeed is sufficient for our establishment. The Lord ordained them, 'do enter within it and establish thine-self in respective places.

Purport: Here the form of the cow and the horse, point out that in the evolution of life human form comes after the quadrupeds. Therefore those forms were not capable of servicing the enjoying propensities of the deities. On the other-hand we

find in the Bhagavata: 'The Creator having created bodies of trees, reptiles, quadrupeds, birds, insects, and fish He (the Creator) was not satisfied; He then created human body endowed with wisdom capable of realising Him (the Supreme Divinity), and He was delighted.

अधिर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविश्रदादितः इचक्षुभूत्वाऽक्षिणी प्राविशद्विशः श्रोत्रं भूत्वा कणौ प्राविशश्रोपिषवनस्यतयो लोमानि भूत्वा त्वच प्राविश्ववद्धमा मनो भूत्वा
हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभि प्राविशदापो रेतो भूत्वा शिक्नं
प्राविशन् ॥ ४ ॥

Agnirväg bhutvä mukham prävishat, väyuh präno bhutvä nasike prävishat, ädityashchakshurbhutvä akshini prävishad, dishah shrotram bhutvä karnau prävishan aushadhivanaspatayolomäni bhutvä tvadham prävishan, chandramä mano bhutvä hridayam prävishad, mrityurapäno bhutvä näbhim prävishad, äpo reto bhutvä shishnam prävishan

Translation:— Then fire-god representing as speech, entered the mouth. Vāyu-god representing as breath entered the nostrils. The sun-god representing sight entered the eyes. The Dik-devatas (Prajāpatis) representing as hearing entered the ears. The deities of the herbs and trees representing hairs entered the skin. The moon-god representing as mind entered the heart. The death-god representing as the out-breath entered the navel. Water-god representing as semen entered the generative organ.

Purport: The senses are instruments and their operation cannot take place without the powers that

^{1.} vide XI. 9.28

yield and work the senses. In Bhagavata a full account of this is given. As soon as the seat of the organ appeared, the function and the power behind impelling the function, also manifested through the organ. In each case we are to understand the seat of the sense, the sense-organ, and the presiding deity distinctly as their seats and functions cannot be interchanged. That is why Lord has said that each may enter and be established at the respective places.

तमशनायायापिपासे अब्रतामानाभ्यामिप्रजानीही तिस ते अब्र वीदेतास्वेव वां देवतास्वामकाम्येतासु भागन्यो करेमीति । तस्मा-द्यस्य कस्य च देवताय हविर्गृद्यते भागिन्य।वेवास्यामशनायःपिपासे भवतः ॥ ५ ॥

Tamashanāyā pipāse abrutāmāvābhyāmabhi - prajānihiti, sa te abravidetāsveva vām devatāsvābhajāmyetāsu bhaginyau karomiti, tasmād yasyai kasyai cha devatāyai havir - grihyate bhāginyāvevāsyāmashanāyā-pipāse bhavatah || 5

Translation: (Now) Hunger and thirst prayed to the Creator: 'Assign a place for us. The Creator instructed them, 'I assign both of you a share among these deities'. Therefore to whatsoever god an offering is made hunger and thirst partake it.

Purport: Without hunger and thirst none of the deities have access to their enjoyment—therefore a site is assigned to them in each and every deity dwelling in the senses of human beings. It shows that the deities too are not beyond the taint of samsāra such as hunger and thirst.

^{2,} vide III. 6.12-24

Section III

स ईक्षतेमे च लोकाश्र लोकपालाश्रास्त्रमेम्यः सूजा इति ॥१॥

sa ikshateme nu lokāshcha lokapālāshcha, annamebhyah srijā iti || 1

Translation:— The Lord, after creating the universe and the gods, thought, 'Here are the worlds and their guardian-deities. Let Me create food for them'.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं व तत् ॥ २ ॥

so-apo-abhyatapat täbhyoabhitaptābhyo murtirajāyata yā vai sā murtirajāyatāannam vai tad || 2

Translation:— The Lord brooded upon the waters and from the waters so brooded upon sprang up a form. Indeed, that form which was produced indeed was food.

2

तदेनदत्सुष्टं पराङ्त्यजिघांयत्तद्वाचाऽजिघृश्चत् तन्नाशक्नो-द्वाचा ग्रहीतु । स यद्धेनद्वाचाऽग्रहेष्यदभिन्याहृत्य हेवान्नमत्रप्स्यत् ॥ ३ ॥

Tadenad sristam parāg - tyajīghāmsat, tadvāchā - ajīghrikshat tan - nāshaknodvāchā grihitum sa yad - hainad - vāchāgrihaishyad-abhivyāhritya haivānnamatrapsyat || 3

Translation: Having been created, it sought to flee away. The being sought to seize it with speech but he was not able to grasp it with speech. If indeed, he had grasped it with speech, then merely with uttering food one would have been satisfied. 3

तत्त्राणेनाजिष्टक्षत् तनाशक्नोत्प्रःणेन ग्रहीतुं स यद्धैनत्त्राणे-नाग्रहेष्यदभित्रःण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

tadprānenājighrikshat, tannāshaknot prānena gribitum sa yadhainat prānenāgrahaishyadabhiprānya haivānnam trapsyat || 4

Translation: The being sought to seize it with breath but he was not able to grasp it with breath. If indeed, he had grasped it with breath, then merely with scent of food one would have been satisfied. 4

तन्त्रशुषाऽजिघृक्षत् तन्नाशक्ननोन्त्रशुषा ग्रहीतुं स यद्भैनन्त्रक्षुषाऽग्रहे यद् र ट्वा हैवान्नमत्रप्स्यत् ॥ तन्त्र्रोत्रेणाजिघृक्षत् तन्नाश्चक्नोन्त्र्रोत्रेण ग्रे ति स यद्भनन्त्र्रोत्रेणाग्रहे व्यन्छत्या हैवान्नमत्रप्स्यत् ॥
तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुं स यद्भनन्त्रचाऽग्रहे व्यत्
स्पृष्ट्वा हैवान्नमत्रप्स्यन् ॥ तन्मनसाऽजिघृक्षत् तन्नाशक्नोन्मनसा
ग्रहीतुं स यद्भैनन्मनसाऽग्रहे व्यद् व्यात्वा हैवान्नमत्रप्स्यत् ॥ तन्छिइनेनाजिघृक्षत् तन्नाशक्नोन्छिक्नेन ग्रहीतुं स यद्भैनन्छिक्नेनाग्रहे व्यद्विस्रुज्य हैवान्नमत्रप्स्यत् ॥ ५-९ ॥

Tacchakshustā ajighrikshat, tannāshaknocchakshushā grihitum, sa yad hainacchakshushā - agrahaishyad dristvā haivannamatra pspat, tad - shortrenāgighrikshat, tannāshaknocchrotrena grihitum sa yad hainuh-shrotrenāgrahaishyacha-shrutvā haivannamatrapsyat | tatvachā ajighrikshat, tannāshaknot tvachā grihitum, sa yad-hainat tvachā grahaishyat spristvā haivānnamatrapsyat |

tanmnasā - ajighrikshat tannāshaknot - manasā grihitum sa yad - hainanmanasāagrahaishyad dhyavā haivānnamatrapsyat tat - shishnenājighrikshat, tannnāshanotshishnena grihitum, sa yad-hainat-shishnenāgrahaishyad visrijya hāivānnamātrapsyat

Translation: The being sought to grasp it with sight but he was not able to grasp it with sight. If indeed, he had grasped it with sight, then merely with the sight of food one would have been satisfied. The being sought to grasp it with hearing but he was not able to grasp it with hearing of food. Indeed, he had grasped it with hearing, then merely with hearing food one would have been satisfied. being sought to grasp it with the skin but he was not able to grasp it with the skin. If indeed, he had grasped it with skin or touch, then merely with touching food one would have been satisfied. The being sought to grasp it with the mind but he was not able to grasp it with the mind. If indeed he had grasped it with the mind, then merely with thinking of food one would have been satisfied. The being sought to grasp it by the generative organ but he was not able to grasp it by the generative organ. indeed, he had grasped it by the generative organ, then merely by emission of food one would have been satisfied. 5-9

तद्वानेनाजिघृक्षत् तदावयत् संषोऽन्नस्य ग्रहो यद्वायुरन्ना-युर्वा एष यद्वायुः ॥ १० ॥

Tadapānenā jighrishat, tadāvayat, saisho-annasya graho yadvāyurannāyurvā esha yadvāyuth | 10

Translation:— The being sought to grasp it by the Apāna the digestive breath i.e., through the mouth with the help of the digestive breath which takes the food down the mouth into the stomach. He consumed it. Therefore it is the digestive breath that consumes the food; and verily this digestive breath is the principle cause in sustaining the life by food.

Purport:— It is only the digestive breath viz. when the food is taken through the mouth which is below the organ of in-breathing nostrials (for which it is known apāna-vāyu) by the digestive breath (apāna-vāyu) down to the stomach the food is consumed. No other organ is equipped to grasp the food. Therefore the apāna-vāyu (digestive breath) is the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines.

स ईक्षत कथं निवदं मद्दते स्पादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिन् हितं यदि प्राणेनाभिप्राणितं यदि चक्षुपा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्यच स्पृष्टं यद मनसा ध्यातं यद्यपानेनास्यपानितं यदि शिक्ष्तेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

Sa ikshata katham nvidam madrite syāditi; sa ikshata katarenā propadyā iti, sa ikshata yadi vāchābhivyāhritam, yadi prānenābhiprānitam, yadi chakshushā dristam yadi shrotrena shrntam, yadi tvachā spristam, yadi manasā dhyātam, yadi - apānenābhyapānitam, yadi shishnena visristamatha ko-ahamiti ||

Translation:— The Lord be-thought Himself: 'How can this being remain without Me?' He (again) thought, 'through what shall I enter into the 'self' of the body.' He thought (once again), 'If the speech talks, if nostrials breaths, if the eyes see, if the ears hear, if the skin feels, if the mind thinks, if

TWELVE ESSENTIAL UPANISHADS [I.III.12]

the apana-vayu digests, and if the generative organemits then what am I'?

Purport:— It is the fact, that the corporeal body with the aggregate of the senses incapacitate the functioning without a soul to superintend from within. So the body and the senses which are of material product (different composing elements of māyā or prakriti) must necessarily be superintended by some Chit-potency or ātmā. It is only the jivasoul (ātmā) who as a monarch when resides in the palace of this body and for whose purpose the different functionaries, the senses, perform their respective duties.

Secondly, the Lord thought, 'If I do not remain as a Monitor-self along with the jiva-soul within, then how jiva-soul independently act without Me—as nothing moving or inert can exist bereft or independent of Me'¹

11

स एतमेव सी नानं विदार्येतया द्वारा प्रापद्यत । सेषा विद्यति-नीम द्वास्तदेतनान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्नाः अयमा-वसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simānam vidāryaitayā dvārā prāpadyata saishā vidritirnām dvāstadetannāndanam tasya traya ävasathāstrayah svapnāh, ayamāvasatho-ayamāvasatha-iti || 12

Translation: So, having opened the Brahma-randhra, the space of the skull, the Lord, indeed, entered through that opening. This opening is

^{1.} vide G. X. 39

known as vidriti, the place of Bliss or Nandana—delight. For Him there are three dwelling centres within the body and there are three kinds of dreams that of waking, dreaming and deep-sleep states.

He entered through vidriti; the highest centre of spiritual consciousness which is known as Brahma - randhra, situated in the centre of the skull. When finally the jiva-soul at death passes through this gate one reaches final beatitude. the three conditions of waking, dreaming and deepsleep are accounted here as dreams because even the ordinary condition of waking is not the cognitioned, or enlightened state of the soul. Therefore Shruti that without spiritual illumination Indwelling - Monitor can neither be seen through the eyes of an ordinarily waking man, nor can be dreamt of during the dream, nor the Bliss of Brahman can be felt at the heart during deep sleep. Some hypnotists may claim, 'I can see God through the nacked eyes or I see Him at dreams and at deep-sleep I feel the Bliss of Brahman, — but all these are nothing but hallucinations. He is not sense-perceptible although He remains within the body. It requires spiritual enlightenment to observe Him within the heart. regard to dwelling of jiva - ātmā and Paramātmā together in the body.1 12

स जातो भूतान्यभिन्यैं ख्यत् किमिहान्यं नानदिषदिति । स एतमेन पुरुषं ब्रह्म तत्ममपश्यत् । इदमद्शमिती३ ॥ १३॥

^{1.} vide Svet. Up. 1V. 6 and Mun. III. 1.1 Bh. XI. 11.6; G. XVIII. 61; XV. 15 etc.

Sa jäto bhutäny abhivyai-kshat kimihänyam vävadishaditi, sa etameva purusham brahma tatamamapasya-didamadarshamiti | 13

Translation:— Thus having manifest Himself within the body of a being He stimulated the jivasoul and naturally the body and the senses got consciousness with their respective stimulation. So the jiva-soul in bondage being ego-centric acted himself as the nominator and the Indwelling Monitor-God thought likewise then what could one desire to express. That is He characterises the ego-centric jiva-soul to bethink himself independent from Him? But there are certain congnised jiva-souls who on realisation of this Monitor-self exclaim, 'etameva (within my self) Purusham (the Indwelling Monitor-self) Whom I have seen as tatamam All-pervading Brahman I see Him now.'

Purport:— The engrossed jiva - soul whose substratum is only the Indwelling Monitor - self due to his māyic bondage and ego - centric nature, bethinks himself as the nominator. So the Indwelling Monitor - God thinks too: 'What here one would desire to speak himself independent from Me'? Next In another being He observes a cognized soul exclaiming,'Oh within myself the Indwelling Monitor-Self Whom at first I have seen or accomplished through inference as All - pervading Brahman—I see Him now.'

So here it is very very clear that there are two souls within the body of which one is the jiva - soul who again is of two caragories (i) engrossed and (ii) enlightened. The engrossed soul bethinks him-

self as the doer and remains blind to God. Whereas the enlightened soul first through inference accomplishes All-pervading Brahman but finally gets the full vision of the Purusha: Indwelling-Monitor-God within his body as the very Substratum of his 'self.' 13

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तिमदन्द्रं सन्तिमन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव हि देवाः ॥ १४ ॥

tasmādidandro - nāma, īdandro ha vai nāma, tamidandram santam-indra ityāchakshate parokshena, parokshapriyāiva hi devāh, parokshapriyā iva hi devāh

14

Translation:— Therefore His Name is Indra. Yes, surely His Name is Indra. They (the men of wisdom) indirectly (cryptically) call Him as 'Indra': for gods are fond of the cryptic, as it were.

Purport:- Indra: idam + drah: He Who I have seen. Indra: He Who is beyond the range of vision.

14

CHAPTER II Section I

अ पुरुषे ह वा अयमादितो गर्मी भवति यदेतद्रेतः । तदेत-त्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवाऽऽत्मानं विभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जनम ॥ १ ॥

Purushe ha vā ayamādito garbho bhavati, yadetadretah, tadetad sarvebhyo-angebhyastejah sambhutamātmanyevātmānam vibharti, tad yadā striyām sinchati-athāitadjanayati, tadasya prathamam janma

Translation: Ayam $u\bar{a}$ purushe—in this person indeed, that shows the jiva-soul in his cycling of births first becomes embryo. That embryo which is semen is the very vigour and substance representing totality of a male present—wherein the very \bar{a} tma along with all its $v\bar{a}$ sanāmaya form (the form that the departed soul desires for fulfilling his desires) represents. When he pours this semen into the womb of a woman during her flowering period, then he begets it. This is one's first birth.

तित्स्रया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति । साऽस्येतमात्मानमत्र गतं भावयति ॥ २ ॥

tat striyā ātmabhuyam gacchati, yathā svamangam tathā, tasmādenām na hinasti, sāsyaitamātmānamatra gatam bhāvayati || 2

Translation: The embryo becomes into self-becoming with the woman, just as a limb of her own and therefore it hurts her not. She nourishes this embryo received from her husband.

Purport: Bhāgavata: By force of karma (destiny), as directed by providence, the soul (destined to be born) enters the womb of a woman through the generative fluid of a man for the formation of a body".

सा भावियत्री भावियतव्या भवति । तं स्त्री गर्भ विभित्ते । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽ-

^{. 1.} Bh. III. 31.1

ब्रेडिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या। एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जनम ॥ ३ ॥

sā bhāvayitri bhāvayitavyā bhavati, tam stri garbham vibharti. so-agra eva kumāram janmano-agre adhibhāvayati, sa yat kumāram janmano-agre-adhibhāvayatyātmānameva tad bhāvayatyeshām lokānām santatyā, evam santatā hime lokāstadasya dvitiyam janma || 3

Translation:— She being the nourisher of her husband's embryo Therefore she is to be properly nourished by the husband. The wife bears the child in her womb and the husband bestows his cherishing care before the child is born, when is born and also afterwards. While the father nourishes the child from birth onwards, he nourishes his own - self, for the continuation of progeny. So, indeed, thus the progeny on earth is continued. This is one's second birth.

Purport: Manusamhitā¹ says: 'The first birth is from the womb of a mother, the second birth is Mounji - bandhanam (i.e. after holding the sacred thread) and third is spiritual initiation from a spiritual Guru.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः श्रतिधीयते । अथास्याय-मितर आत्मा कृतकृत्यो वयोगतः प्रति । स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

so-asyāyamātmā punyebhyah karmabhyah pratidhiyate athāsyāyamitara ātmā kritakrityah, vayogatah praiti sa itah prayanneva punarjāyate, tadasya tritiyam janma

^{1.} vide II. 260

Translation:— Now the son whose prototype is the father is commissioned in father's stead to continue the holy and spiritual acts of the father. Next this worthy son having accomplished his father's rites and having attained old age, deceases. So deceasing hence indeed, he is born again. This is one's third birth.

तदुवतमृषिणा--

गर्भे तु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भ एवतच्छयानो वामदेव एवम्रुवाच ॥ ५ ॥

Taduktamrishinā:— garbhe nu sannanveshā mavedamaham devānām janimāni vishvā, satam mā pura āyasirarakshannadhah shyeno javasā niradiyamiti, garbha eva etat-shayāno vāmadeva-evamvuvācha || 5

Translation:— As regards to this it is stated by a seer: 'While still I was confined in the mother's womb I knew well all the births of these gods. A hundred iron citadels confined me. And yet (by the unreserved Grace of the Almighty that I could receive due to the unreserved blessings of my spiritual guru that I acquired in my previous birth) like a hawk with swiftness, I flew forth—thus Vāmadeva declared even while he was lying in the womb of his mother.

Purport:- Rishi, Vāmadeva while still in his mother's womb, realised that he could have, the accumulated sukriti (spiritual virtue) of several previous births: he now expresses about his realisation that even the gods undergo transmigration birth to birth. The knots of worldly bondage is such

that though invincible yet by dint of blessings of the spiritual Guru which ultimately bring the showers of God's Blessings cut the very root of the worldly tree.

Bhāgavata says¹:- 'The foetus is tossed by the winds that press the embryo downwards during the weeks proceeding delivery and cannot remain at one place like the worm born of faeces in the abdominal cavity. Tied to the physical body, made up of the seven ingredients which are like so many cords to bind it, the human soul, which regards the body as his ownself, is much afraid, and with folded palms he entreats and extols the Lord in a tone full of agony'.

स एवं विद्वानस्माच्छरीरभेदादृष्वं उत्क्रम्याम्धिनन् स्वर्गे लाके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६ ॥

sa evam vidvānasmāh sharira - bhedādurdhvam utcramyāmushmin svarge loke sarvān kāmānāptvā-amritahsamabhavat samabhavat \

Translation:— So he (Vāmadeva) realising thus, gained the fulfilment of his all desires (viz. became totally free from all desires) and after the dissolution of the body attained the Abode of Transcendental Bliss (Vaikuntha) and thereby became immortal—yes that is the final beatitude.

Purport:— In the Bhāgavata we find: 'Therefore having installed in my heart the Lotus Feet of Lord Vishnu and having composed my mind, I shall quickly redeem myself from the ocean of worldliness

^{1.} vide III. 31.10-11

^{2.} Bh. III. 31.21

TWELVE ESSENTIAL UPANISHADS [III.I.1-2

so that this transmigration, entailing many rounds of gestation, may not befall me again'.

CHAPTER III Section I

कोऽयमात्मेति वयग्रुपास्महे कतरः स आत्मा । येन वा रूपं पश्वति येन वा शब्दं शृणोति येन वा गन्धानाजिन्नति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko ayamātmeti vayamupāsmahe? katarah sa ātmā yena vā rupam pashyati, yena vā shabdam shrinoti, yena vā gandhānā jighrati, yena vā vācham vyākaroti, yena vā svādu chāsvāducha vijānāti?

Translation: Who is this Divinity Whom we worship? Katara sa ātmā? Among the two souls Who is that Monitor-self worshipped by us? The aspirant jiva - soul observes whether He is one by Whom one sees or by Whom one hears or by Whom one smells, odours or by Whom one articulates speech or by Whom discriminates the sweet and the unsweet.

Purport: Some aspirant souls after hearing the lesson of Vāmadeva are in conversation: Now we worship the Lord Who dwells within us but how we will have to know Him? Whether He is One by Whom one sees, or by Whom one smells or by Whom one articulates or by Whom one discriminates or is He different from them?'

यदेतद्घृदयं अनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेघा दृष्टिर्घृतिमनीषा जूतिः स्मृतिः संकल्पः ऋतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि मवन्ति ॥ २ ॥ Yadetaddhridayam manashchaited, sanjnanama jnanam vijnanam prajnanam medha dristirdhritirmatirmanisha jutih smritih samkalpah craturasuh kamo vasha iti, sarvanyevaitani prajnanasya namadheyani bhavanti

Translation:— That which is the heart and the mind that also cannot be the soul; perception, discrimination, intelligence, wisdom, insight, stead-fastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control—all these indeed are appellations of intelligence whose Substratum is the Brahman.

Purport: None of these can be entitled as ātmā. But all of them are superintended by the Allpervading Lord.

एष ब्रह्मैष इन्द्र एष प्रजापितरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च श्रुद्रमिश्राणीव । वीजानीतराणि चेतराणि चाण्डजानि च जारुजानि स्वेदजानि च चोद्धिज्जानि चाश्वा गावः पुरुषा हस्तिनोयितकचेदं प्राणि जङ्गमं च पतित्र च यञ्च स्थावरं सर्वे तत्प्रज्ञानेतम् प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

esha brahmaisha indra, esha Prajāpatirete sarve devā-imani cha pancha mahābhutāni prithivi vāyurākasha āpo - Joytim-shityetānimāni cha kshudramishrāniva bijāni, itarāni chetarāni cha andajāni cha Jārujāni cha svedajānichodbhijjāni cha, ashvā gāvah purushā hastino yadkinchedam prāni jangamancha patatricha, yaccha sthāvaram, sarvam tat prajnānetram prajnāne pratisthitam prajnānetro lokah, prajnā pratisthā prajnānam brahma |

Brahma, Indra, prajāpati, nay, of all these gods, and of the five great elements viz, earth, air, ether, water, light, of all these and of those various kinds mixed with the smallest organisms of origins of one sort or other, that those born from an egg and those born from a womb, and those born from sweat and also those born from a sprout, of horses, cows, men, elephants and all the rest of living beings—those that walk and those that fly, and objects which do move. He is the Brahman, the Transcendental Embodiment of Full-wisdom viz. Omniscient God-head. All animate and inanimate objects are Superintended by the Shakti of Brahman and also they are based upon the authority of Him.

Purport:— So finally those aspirant souls realise that the Brahman is the Substratum of all the animate and inanimate objects. Nay, the whole universe is entirely dependant on that Supreme Reality.

In the Gitā the Lord says¹: 'I am the Fountainhead of all that exist on earth and everything; Spiritual and mundane evolves from Me alone. Those who know this truth and worship Me with unalloyed devotion are known, as men of wisdom'. 3

स एतेन प्रज्ञेनाऽऽत्मनाऽस्माख्लोकादुत्क्रम्यामुध्मिन्स्वर्गे लोके सर्वान् कामानाष्त्वाऽमृतः समभवत् समभवत् ॐ ॥ ४ ॥

sa etena Prajnenātmanā asmān lokādutcramya amusmin svarge loke sarvān kāmānāptvā amritah samabhavat samabhavat Aum |

^{1.} vide G. X. 8

Translation:— So Rishi Vāmadeva having realised the Supreme Divinity and thereby transcending mundanity i.e. having his soul bereft of all impurities of the māyic impositions, attained the Transcendental Plane of Blissful Divinity. So he became immortal. Verily he gained loving servitorship of the Transcendental Personality of Godhead.

Purport:— In the conclusion it is clearly stated that a soul having gained intuitive wisdom gets the Subjective Realisation of the Transcendental Personality of Godhead and thereby he makes himself totally free from the subjections of mundanity and forthwith enter into that Blissful world of Goloka-Vaikuntha where he eternally serves the Lord with unalloyed devotion.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमावि-रावीम एघि वेदस्य म आणीस्थः श्रुत मे मा प्रहासीरनेन।धीतेना-होरात्रान् संद्धाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तहका-रमवतु अवतु माम् । अवतु वक्तारम् अवतु वक्तारम् ॥

अ शान्तिः शान्तिः शान्तिः ॥

Translation: Please see the invocation shloka.

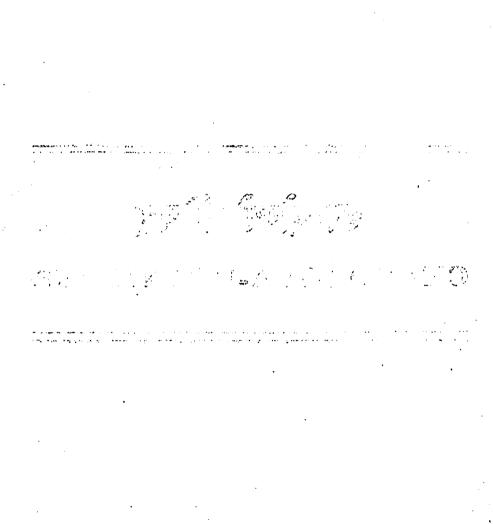
Here ends the Aitareya Upanishad

By the unreserved Grace of my Divine Master Nityaleelapravista Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj I could complete the translation of this AITAREYA UPANISHAD on the 19th Feb. 1980.

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CHANDOGYA-UPANISHAD



Introduction

The Chandogya Upanishad belongs to the Sama It is a part of the Chandogya Brahmana which has ten chapters. The first two chapters of this Brahmana deal with sacrifices and other forms of worship. The other eight chapters constitute the Chandogya Upanishad. The Chandogya Upanishad shares the authority and honour due to the Samaveda as Sri Krishna Himself declares, 'I am the Sāmaveda among the Vedas'. Further Sri Vedavyāsa, the author of Brahmasutras has also made copious references form this Upanishad in mamy of its topics. Nay, it may even be said that there is no out-standing teaching of Vedanta that is not found in it. In the very Invocation-chant the prayer is, 'let my all the limbs and speech, life-breath, eyes, ears, vitality and all the senses be spiritually strengthened. Let me realise that the Substratum of every existence is the Brahman. Let there ever remain our cordial relationship between myself as a servitor and Brahman, the Supreme Godhead as Served-Master'.

This Upanishad contains eight chapters with one hundred and fifty-four sections, and six hundred and

^{1.} vide G. X. 22

twenty-eight mantras in toto. The first two chapters deal with the problems of liturgy and doctrine such as the genesis and significance of 'AUM' and the meaning and names of Sāman. One should devote to the culture of 'AUM' as the Sama-chant is the crest-jewel-soul of the Rik and among the Samachants 'AUM' is the Paramount Esoteric Aspect. 'AUM' is the Transcendental Sound descended from that Transcendental Plane to the unembarassed cognitioned soul. When the speech and the very life are synchronised in culturing the 'AUM' consonance with devotion to God, the true purpose of the life is served thereby. This 'AUM' is the symbolic manifestation of God. Only with the utterance of this AUM does a preceptor make the pupil listen Vedic lessons, with uttering AUM does one chant Vedic hymns. All the Vedic rites are performed as worship of this AUM with Its greatness and essence. There are two types of propensities in every human being viz., deva and asura, and ever fighting is going on between the two. But when the awakening of the soul takes place there prevails good disposition in the senses with the concoction of the culture of AUM determined to overcome all the devilish or demoniac propensities that are rising up with their might in the heart. When the very vitality of life-force is synchronised with the devotional fervour in respecting the AUM as the Acme, the evil or demoniac propensities are crashed to death viz., no evil propensity can prevail upon such a person who has divinised his senses. Just as a ball of clay would break into pieces being struck against a solid

stone, likewise would be the fate of a devilish person who wishes to do evil to that man of wisdom, for, he is invincible, being established in Truth. One should know that the life's vital-force and the sun are substantiated by the spirit of udgitha AUM. Generally a yogi considers that the chanting of Rik or Sāma depends upon the support of in - breathing and out-breathing. But for the pronouncement of the udgitha AUM, the Divine Sound there is a Divine Force. It has got nothing with material pronouncement that depends upon the regulation of breathings.

At the beginning people mistakingly took to Vedic rituals for three-fold gains of dharma-artha and $k\bar{a}ma$: and they were illusioned by the matrical hymns. When a fortunate jiva realised the incapability of the ritualistic performances to release oneself from the jaws of death then he took recourse to the Transcendental Process of culturing the Divine Sound 'AUM'. The AUM indeed, is the original sound i.e. self-some — It is Transcendental and Blissful. The gods (seers) taking recourse to AUM became immortal and blissful. The sun shines as the symbol of glory of the AUM.

Next in the sixth section of the first chapter it narrates about the performance of Jyotishtoma-Homa where one ought to think of the Rik as the earth (altar) and the Sāma as the sacrificial fire. The most fortunate one can visualise the Transcendental Nilam-parah Krishnam Shyāma Sundara form within the most effulgent glow of the sun. Generally the

white effulgence of the sun is seen through naked eyes so the Rik mantras are chanted by the Vedic (ritualistic) scholar for gaining three - fold human pursuits viz. dharma - artha and kāma but a mystic devotee alone knows the esoteric aspect of Sama where Shyāmasundara Sri Krishna-Rupa is the hidden Truth.1 Now that Shyamasundara Person Who shines like effulgent gold (though He is Shyāma but here it is stated as Hiranmaya Purusha of Golden Hue Personality) is visualised within the sun (Brahmajyoti); has a golden beard (most beautiful Face) and golden hair (most attracting curling hair). He is exceedingly brilliant, even unto the fingernail His Eyes are brilliantly beautiful like lotus. His Blissful Name is 'Ut' Transcendental. He is above mundanity.

Here in the 6th and 7th Mantras the Transcendental Personality of Supreme Godhead is being described. It is clearly stated that beyond the effulgent glow which is realised by the jnāni as Brahman (Brahmajyoti) the mystic devotee visualises the Shyāmasundara Dvibhuja Muralidhara Sri Krishna-Rupa through the chanting of mystic Sāma udgitha AUM. This Shyāmasundara Form most brilliantly shines like burnishing gold, the beautiful Bliss-beaming Face kissed by the curling coil of black hair (His curling coil of black hair is so brilliantly beautiful that it shines like dazzling gold). His every part of the Body is exceedingly brilliant, even the tips of the Nails are as such—as it is said,

^{1.} vide I. 6.5

'clothed in beauty of eternal spring'. Fully blossomed with His Effulgence, His Ever-Fresh and gladdening Beauty and Ever - Blissful Two Eyes are tinged with redness like the undimmed lustre of the unplucked lotus on its stem floating on the surface of the blue waters of the Yamuna. But it is tantamount to blasphemy when the māyāvādins compare such beautiful Eyes of the Blissful Lord with the red-tinge of the nates of a monkey. His Blissful Name is 'ut' beyond mundane affairs. In all respects His Form is above any mundane blemish. Everything is Transcendental and hence there should not be any anthropomorphic ideas imposed upon If not what is the purpose in the expression Hiranmavah Purushodrishyate: after the statement of Shyāmasundara. So here it is very clear that Vāsudeva Krishna is not the visible Object of the It is the Rasarāi and the Mahābhāva namely, Shvāmasundara Sri Krishna enveloped by the lustre of a Golden Figure: - Sri Rādhā-the Eternal Couple-Mojety is the Object of the Vision. This is the Mādhurya - Vigraha - Lord of Love and Beauty but Atharva Veda says: 'the Glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him Hiranmaya: Gaura'. That is Sri Krishna taking the fair complexion and the deepest ecstatic sentiment of Sri Rādhā, the Counter - Moiety - whole (though ontologically Both are ever One) reveals Himself in the combined Entity as Sri Gauranga (Hiranmaya) Sri Krishna Chaitanya.

(2) Hiranyashmashruh: The literary meaning of this word is golden beard. But neither in any

other Shruti nor in Smriti nor even in Puranas we find any reference to the beard of the Supreme God-No doubt, some of the Incarnations of the God such as Sri Nrisimha, Parasurāma etc. have their beards. But in this context it is spoken about the Supreme Godhead Who is clearly identified with Shyāmasundara Krishna Krishnastu Bhagavān svayam and hence the Hiranmaya - Purusha is to clearly indicate Rasarāj and Mahābhāva (Rādhā & Krishna) and also Their ontologically united Transcendental Gaurānga (Sri Chaitanya) an Audārya-Vigraha. And none of Them in Their Self - some Transcendental Form is having any beard. But the expression in this Shruti-mantra must also be reconciled without any contradiction. So to reconcile the seemingly contradiction, one has to necessarily understand that this word shmashru stands for the Cheeks and Chin of the Lord. Refer in this context:

> 'How makara-shaped dazzling ear-ring Swings from His Ears kissing His Cheeks'.

(3) Apranakhat sarva eva suvarnah: He is exceedingly brilliant, every portion including the fingernail tips are shining like dazzling gold; yea, He is so fascinatingly beautiful that

'He is clothed in beauty of eternal spring Fully blossomed with all His Effulgence That the ātmarāma-munis Who all are ever free from all attachment Are fascinated to love Him with Poignancy'.

In the seventh section it is stated that the Monitor-self Who is the Presiding Deity of the eye

is the same Divinity that is effulgently shining in that luminous Transcendental World. The Paramatman is not a different Entity. It must be known that God shines forth everywhere. The Lord of the Transcendent is the Lord of all the worlds and He is the Bestower of one's desired object. whatever may be one's desire one need not worship other gods thinking them as the benefactors of their object. But through the singing of the Saman with the knowledge of the Deity udgitha as 'AUM', one gets the worlds beyond the range of the sun and also the gods' desires. In the eighth we find: there were three persons viz. Shilaka, the son of Shalvat, Chaikitāyana of the Dalbhya dynasty and Pravahana, the son of Jivala proficient in the udgitha. together to have a discussion on the udgitha. Chaikitāyana Dalbhya, a ritualistic udgitri priest initiated the debate and contended that the Sama chant may lead the reciter unto the heavenly worlds, alone and beyond that the result of his performances cannot lead. His performances are with materialistic support and within the environment of the sensual world. It is not becoming of the man of wisdom to talk like that, Shilaka Shālāvatya straightway declared: 'my dear, Dalbhya, your statement is not fruitful, and without any support. Therefore such statement is most disgraceful and such imprudent utterances actually would spell disgrace unto you. Shruti declares: 'Svarga vai lokah sāmaveda. Shālāvatya only refuted the ritualistic theory by showing its ephemerality and nothing positive was his contribution to the discussion, at which Pravahana

Jaivali, although a non-brāhmin but being most enlightened remarked, 'O Shālāvatya, your utterance has got something more to be spoken of otherwise you are also equally in the same position as Chaikitāyana Dalbhya since nothing substantial has been established by you'. In the ninth section Pravahana establishes that the Substratum of the world is Akāsha, the Supreme Person. All beings emanated from and finally resort to the Supreme Person Who is the Final Goal of every being. creation and government of the world are designated to Brahman. So this 'Ananta' is the udgitha 'AUM', Paramount - self, Who is Transcendental. Knowing the Divine Characteristics as such, one who cultures this 'AUM' following the path of devotion becomes supremely blessed and attains the highest world. Here in this section we learn that Shālāvatya, a Brāhmin by birth did not feel disgraceful to learn the Truth from Pravahana, a non-brāhmin by birth. Further in the tenth section we learn that Ushasti, a man of a higher caste did not hesitate to receive spiritual knowledge from a preceptor born in a lower caste. In fact an aspirant after spiritual wisdom should refuse to take any lesson for ephemeral or worldly or celestial gains from a ritualist since a man of wisdom considers such gains are impure. The spiritual knowledge that one receives from a worthy Guru is like a safe of food that should be eaten when there is hunger and taste. This food is actually to be kept hidden by Bhaktidevi. The intuitive wisdom that one receives from the Guru must be nurtured with devotional practices and then only

there comes the spiritual enlightenment. Further without knowing the spiritual significance of the Presiding Deity of the Vedic hymns, if one merely chants the hymns, he commits the spiritual offence down ultimately total spiritual which brings ruination. Ushasti Chakrayana not only warned the ritualistic priest in regard to his inadequecy of the knowledge and significance of the Vedic chants but also said that even one who mainly cultures Samaveda with the support of Udgitha AUM is well-established in spiritual significance as such chants are Transcendental Process. Mere artificial culturing of AUM without aiming at Its Deity Who is none but the Supreme Purusha, (Sri Krishna) will be most offensive which ultimately makes oneself lose his merit. In the eleventh section it shows that a real spiritual master is not an opportunist. Neither he is avaricious for more wealth than what is needed for his spiritual welfare, nor he ever deprives others from their due. In any religious performance all the three types of priests viz. Prastotri, Udgāthri and Pratihartri must have full knowledge about the Deity who presides over their respective performances. Ushasti the wise enlightens them stating that the 'Prāna' 'Āditya' and Annam' are the Presiding Deities respectively. Here all the three viz. Prāna, Āditya and the Annam are the denominations of the Paramount Substratum viz. Supreme-Godhead Sri Krishna. In the twelfth section one Dalbhya Baka to gain spiritual knowledge and there appeared before him, by an act of Providence a

^{1.} vide Purport on Tai, U. III, 2.3 and Ch. U. I. 6.5

spiritual Master accompanied with his many disciples. They all were hungry souls for spiritual food and therefore asked the master to feed them with spiritual learnings. But the Guru advised them to gather round him on the next morning when the sun very pleasingly shines after the night had passed. Symbolically it means that their material propensity is to be totally lost as they imbibe spiritual cognition and then only the mystic lessons of the udgitha AUM will be imparted unto them. When the externalism of the ritualistic sacrificial creed is transcended there is an awakening of an inward spiritual life—the acme of all sacrifices is chanting of Divine Krishna Nāma clapping hands together in ecstasy. So Udgitha AUM finally brings Nectarine Bliss. Therefore such a man of wisdom so long as he remains on earth must observe the chanting, because for AUM alone the sun shines, Varuna the rain-god gives rain, Prajāpati protects the people; and in fact AUM is the Substratum of every god. In the thirteen: the sounds ha-u-hai iha and i — the mystical ones which are used in recitation of Sāma-hymns give expression to the philosophical meaning of the Knowledge. With this the first chapter ends.

In the second chapter further we learn: 'Sāma is the all-auspiciousness the Shreyas or spiritual good and therefore the wise know what is accrued to spiritual attainment is only the real good and anything that does not lead to one's spiritual attainment is to be considered as in-auspicious or evil. Material gain is no gain at all. So one should know that when a devotee of God approaches any-

body it is for the dawning of his spiritual day and in contrast a non-devotee will never think of any non-harm-producing welfare (a-mandodaya-dayā) to the fellow-beings. One who has taken recourse to the Descending Process through the Divine Dispensation knows that Supreme God is the Substratum, and the final attainment is not the heaven but an Abode of Transcendence. Him - kāra the mystic sound (Rikmantra) and also the Udgitha lead to Dyau and Antariksha respectively.

Therefore 'Him' and Udgitha are one and the The Ascending and the Descending Processes are there but one produces the material gain whereas the other one produces the spiritual or Divine Gain. It is upto the wise to make discrimination. Udgitha is the rain and Him is the favourable wind. When monsoon starts rains pour making the earth cool and green. So when Divine Grace flows the Blissful rain-showering-cloud is formed and at the downpour the lust-tormented heart of a devotee becomes smooth. Secondly the mystic lesson of this second section is that: when the rainy season is over, then comes autumn making the Gopis of Vraja gather at the call of Sri Krishna's Flute (Sāmagāna) — it rains for them, indeed, they cause it to rain — this is the fifth note of Sri Krishna's Flute. One who knows the five-fold Sama he will never enter into the hallucination of a monist and he will ever float in those waters of Bliss. The five seasons such as spring, summer, rain, autumn and the winter represent him, prastāva, udgitha, pratihāra and nidhana respectively, they are the five spiritual

sentiments of a mystic devotee. A man of good disposition regulates his all the senses towards culturing the five-fold devotional culture of Sāmalesson and having brought control over his senses becomes enriched getting them spiritualised. when all the spiritualised senses are regulated in culturing unalloyed devotion to the Paramount-self, one attains that most excellent One and also wins the most excellent Abode of Peace. One who utilises his vāk with the regulation of pra-a-udprati-upa and ni in culturing perfectly the seven - fold Sāma, enjoys the Nectarine Bliss which is most wholesome food for nurturing the soul. The ninth section deals with ritualistic performances. A man of propensities does religious rites for his name and fame whereas a man who follows yogic process gains some occult power and wants to move in the space. And those fortunate beings who have taken recourse to the path of devotion are the most blessed among the creatures. Whereas one who performs yajna in an inauspicious rewarded with rakshasic is propensities,. One who cultures seven - fold Sāma such as Him, prastāva, ādi, pratihāra, udgitha, upadrava, nidhana through the process of negativity (neti, neti) discarding pancha - jnanendriyas and the mind (viz. Process of Induction) he finally enters into the Brahmajyoti. But to one who takes to Deductive Process having spiritualised all the 21 tattvas with the addition of Grace of God, for him world does not remain as it is. Such a person passes beyond the hallucination of the Brahmajyoti and enters into the world of Transcendental Bliss and ever becomes deathless.

In the thirteenth section the rishi reminds us that when the Divine Sounds are utilised for material gains it ends (vāma - devya by the unkind favour) with material prosperity. When jiva soul copulates with prakriti its end is dharma - artha - kāma. when jiva - soul is awakened it takes the prakriti as one's own wedded and faithful wife. Shāstra says that at the flowering time of one's own wife dalliance is not lustful but it is considered holy. So also when the enlightened soul takes the helping hand of the unmukhini-vritti of Prakriti it brings the fulfilment of Divine Purpose of one's own life. So the rishi says, this should be the vow that one should never go without meeting his wife while she is on her bedthe spiritual meaning is that when Prakriti is congenial i.e. shows her unmukhini - vritti for Hari Bhaian one should not outright negate her merely thinking her as $m\bar{a}y\bar{a}$. So, for a karmi Prakriti is like a dancing girl alluring the passion of the mind, and for a jnani she is to be divorced, whereas for a devotee she is carefully taken as a faithful and wedded wife as mutual helpmate to evolve perfection in life.

An aspirant must observe all austerities for his spiritual uplift from the very period of rising sun to the midday sun when we find gradual unfoldment of Divinity from himkāra to udgitha. The austerities that are to be followed, may appear as the heat of a burning sun but one who wants spiritual gain must not neglect in this austere performance. But afternoon sun and the setting sun are the worldly prosperity which is considered a spiritual death.

After the scorching of the sun the rain - clouds are formed and then showering of Grace pours in. This showering of Grace of God comes mysteriously and particularly as the devotee feels a great agony. Therefore he should not be afraid of thunderbolt and lightning knowing them as a part of the rainy season.

When the aspirant gradually gains his spiritual achievement he will feel varigated cogitations like the season. Then he should not be impatient. One should not find fault with the senses which are generally addicted to animal - propensity and reflect the person who makes use of them. Therefore when a person himself is spiritually enlightened automatically the senses also follow suit.

One should know the apparent and real methods of spiritual practices. The senses should not be fed with unwholesome materials. Particularly in the matter of food: āhārashuddhi manosuddhi: purity of thought remains upon the pure food, therefore one must abstain himself from eating fish and flesh. devotee of God does not take anything which is not offered to God. Persons who are devoted to their respective deities, go to them and get similar form, equal enjoyment and remain in the same world. In the twentieth and twenty-first sections we are told about the vibhutiyoga viz. a Fragment of His pervades the whole universe and everthing evolves from Him. He is the Beginning, the Middle and the End of all. Triple knowledge is the three Vedas and each one of them has five - fold performances as himkara etc. Pancharātra - jnāna: one who has learnt thoroughly

the three Vedas with their mystic five-fold knowledge knows that the Lord is the Substratum of every entity and He is All-pervasive. Such a man is ever paid homage by all the worlds.

Ill - pronouncing of the Sama - chant may give reverse result. When the main purpose of chanting Sāma is to enliven the soul, the (vowel) spirit of the Divine Sound will lead oneself to obtain spiritual strength of the soul and the sibilants will look for the maintenance of the body and the consonants thereof will help him to overcome the death. other rites of the Vedic lesson such as sacrifice, study of the Vedas, gifts, austerity etc. pursuit of sacred wisdom and dwelling with life - long celibacy in the hermitage of the Guru - may lead one to the respective result; but it is unalloyed devotion to the Supreme Lord bestows upon him the Divine Wisdom in the form of Triple-Vedas. When Brahmā brooded upon this intuitive wisdom there issued forth three syllables: bhuh, bhuvah and suvah. Again he meditated upon when AUM appeared as the symbolic Form of Brahman (Shabda - Brahman). As all the leaves are held together by a stalk, so the whole essence of the Vedic wisdom is permeated by the AUM. The real significance of udgitha is that AUM is the self-revealed Truth. The Supreme when pleased bestows the Divine Wisdom to untainted soul when one gets the prompting of the Shabda Brahman in the form of AUM and when it is nurtured there gets the unfoldment of the AUM which is the revelation of the God. Therefore AUM is identical with God and AUM is the very Essence

of the Vedic Wisdom. In the last section of the second chapter there is a mention about different types of Soma-yajna. By performing such yajna with the full knowledge of the true nature of such sacrifices, one gains different upper worlds after death.

Third chapter: The sun embodies the fruits of the sacrifices and creatures enjoy it according to the fruits of their actions. A man of virtue gets the pleasure like that of gods. And this god's pleasure is denoted here as honey. Heaven is above the atmosphere so it is like a beam from which honeycomb atmosphere hangs and the rays exist in the hive of the honey and resemble the brood. Sacrificial rites are performed with the Rigveda when the fruits thereof produce honey i.e. apurva as the bees bring honey from the flowers. Upto the fourth section it deals with karmakanda. Thereafter it deals with jnana kända where Abstract Brahman is the flower for getting the aspired honey i.e., moksha. But we come to know from the following section that practically there is no such Bliss or nectar either in dharmaartha-kāma or in Brahmajnāna - moksha.

The honey produced as a result of karma-kānda-sacrifice does not bring any enjoyment to the soul because soul is not the enjoyer of any karma-fruit but it is like to be an object of enjoyment as one feels during his dreaming stage. A man after waking up from his sleep may remember his dream: likewise here the honey of karma - fruits are enjoyed through the senses where soul in a bound - jiva merely

witnesses and feels as if satisfied. The virtuous karma-fruit may leave a bound-jiva unto the heavenly worlds where he remains till the merit is exhausted and returns back after that. Following the Rik-veda karma-kānda formula one may rise upto the states of a Vasu and through the Shukla - Yajurveda to the position of a Rudra and the period of enjoyment of a Rudra is double that of a Vasu. Again through the Krishna-Yajur-Veda to the position of an Aditya and he enjoys sovereignty and heavenly kingdom similar to that of the Adityas. And through the Atharva - Veda to the hight of Maruta and he will sovereignty and the encompass the kingdom similar to that of the Marutas. But in all these attainments one repairs to the respective worlds with respective forms after the exhaustion of the Through the Upanishadic lesson when Abstract Brahman is one's Source one verily becomes Sādhya. But in all these attainments including emerging into that Brahman verily they neither eat nor drink. That is why it is said that the gods do not eat or drink but merely observe.

A Brahma - jnāni repairs into that hallucination of Brahman and comes forth from that. This is the highest attainment through the Inductive Process. But here too there is sun set i.e. once again soul gets a darkened period of life (falls into the quagmire of $m\bar{a}y\bar{a}$). But nectar that soul gets comes from the zenith something that is divine light. From the seventh to tenth section of this third chapter we find that the sun-rise and sun-set are from different

^{1.} vide III. 10.2

^{2.} vide III. 10.4

horizon than the usual course. It is only the visibility and non-visibility of the sun from different regions. But it is stated in the Puranas that the chariot of the sun moves about, above the manasa lake situated on the top of mount - Meru. There are four regions known as Indrapuri, Yamapuri, Varunapuri, and Chandra or Somapuri. The rising and setting of sun takes place in these regions in respective order. But there is one another region known as Ilavrita surrounded by Meru and Manasa where sun-rise takes place from the zenith and setting in the nadir—Now in the eleventh section it is stated when the world of illumination is reached absolutely that effulgence is not lost (i.e. no sun-set), which clearly shows that the jiva-soul gets his splendour at that Brahmaloka where there is illumination and never there prevails illusion. man of realisation becomes eternally conscious unconditioned by time marked by the rising and setting of the sun. The divine knowledge should not be imparted to any one who has got no sincere The entire wealth of the universe is nothing faith. before the spiritual Truth. A religious man should not be tempted by any offer. In the twelfth section the glory of Vishnu is spoken. He is the Substratum of everything and All-pervasive. To His overlordship all the beings owe their existence on earth and none can trespass His command. Vishnu in His cosmic Form is the universe. the five gross elements of the universe that give shape to the corporeal body wherein the soul is installed and that soul too cannot do anything against His

Will. Indeed, the Body of God and His Own Self are One and the Same viz. Identical. All His Senses are Transcendental and woven into His Own Self. They are ever Subjugated to His Will. Majesty is comprised of quadrilinear dimension and His Manifestation is of six-fold. The whole universe is only one-fourth of His Divine Splendour and threequarters of His Splendour is His Transcendenal Goloka-Vaikuntha world. Vishnu is one of the sixfold Manifestations of the Supreme God. Therefore Vishnu is known as Purusha whereas Sri Krishna is Purushottama, the Fountain-source and the Supreme Godhead par-excellence.1 Indeed, that Supreme Brahman with His All-pervasiveness exists all Again He is the same through the universe. Brahman Who dwells as Monitor-self within the hearts of all beings. That Purushottama Brahman is the Prototype of the Indwelling Monitor-self. the Fountain-source of all Purushas. He is the Akhilarasāmritamurti. He who knows Him thus attains His eternal servitor-ship, the Summum bonum of life. The five mighty forces viz. Prāna, Apāna, Vyāna, Udāna Samāna, breaths corresponding to eye, ear, speech, mind, the winds who all control the movement of a bound-jiva on earth but when they are regulated to guide oneself towards the illumination of one's heart the intuitive wisdom is The most Effulgent Supreme Personality shines forth above the universe, nay, above the world of Brahma-jyoti, transcending all the worlds there is no other world higher than or equal to this. This

^{1.} vide III. 12.6

Supreme Purusha is the Prototype of the Purusha Who shines in the hearts of individual souls as the Monitor-self. This shining Personality can be seen inasmuch as one has a perception of warmth when one touches the body; He can be heard inasmuch as on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. Varily, all this universe is 'Sarvam khalvidam Brahman'. Brahman i.e. every phenomenon, noumenon, the animate or the inanimate world has emanated from the Potency of Brahman and has got no existence unrelated to Him. From Him do all come forth, into Him do they dissolve and by Him are they sustained. A man with intuitive wisdom should worship Him, for, as is one's faith such indeed is one's reward and according to one's faith or spiritual endeavour here in this world, thus does one become on departing hence. So let one culture devotional practices. Supreme Brahman is Self-accomplished. His very Self and the Body are identical. He is Self-luminous and Self-conscious. His very resolve is infalliable or His very Will is the fulfilment. He is Self-some with His All-pervasiveness. He is the Cause of causes. He is the Wish-yielding Self-some Divinity possessing all the Transcendental Glories and full of Nectarine Bliss. He with His one-quarter of splendour No anthropomorencompasses this whole world. phising of our mundane ideas can be thrown on Him as He is possessing non-phenomenal and supersenses and absolutely free from any ambiguity. The Supreme Divinity is ever perfect

and therefore has no unfulfilled desires. Indwelling Monitor-self Whose Prototype is the Supreme-God is extremely subtlest. But at the sametime the Supreme God is beyond any such conception of smaller or greater ideas. therefore not only vaster than the universe but in mangitude surpasses all that exists. This is the famous Sāndilya-Vidyā which affirms the glorious path of Faith or devotion to the All-Blissful Supreme God Who possesses All-Transcendental Characteristics. The final goal of every jiva is to have unalloyed devotion to Him. Next in the fourteenth section of the third chapter we find: (i) Brahman is the Cause, Support and Goal of the Universe. From Him beings are born, by Whom they live and to Whom they finally repair (ii) According to one's faith or devotion here on this earth, thus does such one becomes on departing hence. (iii) The Supreme God is Both:- Immanent and Transcendent and (iv) the final goal of every being is to possess unalloyed devotion to Him.

But those who are after traivargic gains viz. dharma-artha-kāma they perform the Vedic rituals, and for them the highest world is the heaven and accordingly other two worlds viz. bhur and bhuva are also gained as per the ritualistic merit. In the Vedic rituals there are four types of oblations such as dhruva, upabhrit, juhu, and sruk put into the sacrificial fire and the result thereof are gained as such (i) Samana world ruled by Yama. (ii) Rājni: the world ruled by Varuna, (iii) Subhutā: the world ruled by Kubera. But it is the Yajna-agni who

preserves the results of the Yajna in the Vayu who accordingly presents those fruits to the respective persons after their death.

In the sixteenth section it is said about Soma-Yajna which has three libations of which morning libation is related with Gāyatri - metre and Agni and Vasus are the deities of the oblation. The mid-daylibations are related to Jagati - metre and Adityas are the deities. The Gāyatri-metre has 24 syllables, the Trishtubha 44 syllables and jagati 48 syllables. Thus a full length of life is computed as of 24+44+48=116years. One who follows this Soma - yajna may live upto 116 years with sound health. For Soma - Yajna the rules are: observing restraint in all things, the sacrificer, on the first day should sit on the deer skin. put on a turban made of grass, keep a horn of a deer in the cornor of his cloth and hold a stick of fig tree in the hand. Next Ishti-yoga he should partake only milk twice a day and that too gradually to be reduced and on the last day he should take only the of the offerings. During last remaining performance he must sit tight till sun set. Putra - kāmasti - yajna the sacrificer at the end of the yajna receives the remnant from the priest and he feeds his wife with that remnant. Next. strictly following the injunction of the Shāstra for procreation of ideal progeny with recitation of respective hymns Such union of a couple is he meets his wife on bed. Austerity, alms - giving, uprightness, non violence, truthfulness, all these glorious qualities are the rewards of the sacrifice. When it is understood that the lady has conceived, the sacrificer along with

her performs udamiya - Ishti etc. and completes the Yajna.

Ghora Angirasa rishi advised his disciple that he should invoke Bhagavān Sri Krishna, Son of Devaki (here Yashodā as she is also known by that name) repeating this trial knowing as if the death is sitting upon his shoulder, 'Thou art the Indestructible, Thou art the Unchangeable; Thou art the very Substratum Who enlivens the entire universe'. On culturing this he (disciple) becomes free from desires. The Primeval Fountain-Source from Whom light (Grace) comes out and dispels darkness—illusion of the soul like the morning sun dispelling the darkness of the night, shines forth far beyond the universe. who have got realisation of the Supreme Personality of God, observe the Grace of God everywhere nay, they see Him shining like morning sun and with ecstatic joy proclaim: 'we have attained the summum bonum of life'. In the previous mantra the Rishi Ghora Angirasa enlightened his disciple to realise Devaki (Yasodā) Nandan Krishna as Indestructible, unchangeable and the very Substratum of everything and in the following mantra jyoti he refers to Sri Rādhā and the realisation of the Both (Sri Rādhā and Krishna) plane of Transcendence in that Sarvalokaurddham svah bhagavat lokam paripashantah. Esoterically it enunciates that among all the vogis, he is the best who worships through Ragatmica - Bhakti augmenting the sentiment of Vraja-gopis under their benediction to serve the Transcendental Moiety Sri

^{1.} vide III. zvii. 6

Radha and Sri Krishna who are the Two Halves of the One Entity. The very Self-some Potency of Predominated Moiety and the very Predominating Moiety are One and the Same — thus realising one should worship. This is the two - fold Characteristic Supreme Divinity of the Adhyatma (Predominating Aspect and Adhidaiva (Predominated Aspect) — one and the same. predominated Moiety has four - fold transcendental Paramount Excellency that of vak (speech), prāna (Substratum of life), chakshu (eye), and shrotra (ear) accordingly the Predominating Moiety has Agni (gloriously shining splendours -Guna - mādhurya); vāyu (leelā - mādhurya,), Aditya (Rupa - mādhurya) and Dishah (Venu - mādhurya) the Predominated - Moiety, Ashraya - Vigraha Sri Rādhā, through vāk, prāna, chakshu and shrotra reciprocates the Predominating Moiety Vishaya - Vigraha Sri Qualities of Gunamādhurya, Krishna's Mādhurya, Rupa - mādhurya and Venumādhurya and thereby and forthwith She feels of turbulent poignancy of Love to unite Herself with Sri Krishna. Here, again Sri Krishna, the Predominating Moiety becomes restless with His surmounting Infatuation at that plane of Transcendence. First when the very Name of Sri Krishna which is impregnated with all His Splendour takes hold of the Speech of Sri Rādhā She becomes poignant with Love which is followed with the portraying within Herself (Prāna) the waves of Sri Krishna's Leelā that makes Her position still turbulant. Next She sees Her witty Connoisseur Shyāma alone, in all directions.

Next, after speaking about the most Esoteric Aspects of the Divinity in sections seventeen and eighteen the seer understands that such Super-Transcendental Aspects of the Divinity definitely will not come to the understanding of all his disciples there, so once again he comes to the lower plane which is accessible to his disciples. Therefore in the nineteenth section he begins: 'how the universe got manifested. Before the creation this world was remaining in its subtlest form in which state name and form were not manifest.

Fourth chapter: Janashruta performed great rituals and the merit thereof not only made him possesser of great wealth but also his great grand son Jānashruti could enjoy it. This Jānashruti by dint of the virtue of his great grandfather became a king with pious disposition of liberal and charitable mind. He got a name as a pious dispenser and liberal giver of food, shelter and education. He established many universities where thousands were given education secular knowledge, such as on the (phonetics), Kalpa (code of rituals), Vyākarana (grammer), Nirukta (etymology), Chandas (metre) and Jyotisha (astrology) free of cost including boarding and lodging. So naturally bards used to chant eulogistic hymns before he got up from his bed. It so happened that one evening he heard some conversation of some learned persons among whom one was remarking about his (Jānashruti's) greatness when some one else interrupted with saying, 'do you mean Jānasruti is so great as if he is like Raikva, the great who lives under a cart'. This Raikva was a

man of wisdom and therefore he was not living under any roof. He being a Brāhmana (man of God-realisation) Whatever good thing men do, all go to him i.e., nothing can be equal to his glory.

King Jānasruti pondered over these uttarances over the night and due to his some good disposition he could realise the littleness of his glories. 'So long as there is no firm faith in God and thereby no distastes to fruitive actions one engages himself with his socio - religious duties enjoined in the scriptures' As it dawned he got a yearning for Brahma - jnāna. forthwith sent his attendant to search for Brahmaina Raikva who could not first be traced out as the person made a search only in the places where people with worldly comforts remain. But finally he (Raikva) could be found at a lonely holy place where he was living under a cart. The searcher, a worldly minded man could observe him through his own angle. Raikva was then scratching the itches under a cart. This man (searcher) thought that Raikva might be wanting worldly wealth and also a wife to attend to him. Accordingly he reported to his master about Raikva. Alas, when even the deities of the upper regions cannot recognise a Paramabhāgavata, how a man steeped in worldly desires can realise the yearnings of such a godly person. Raikva by scratching the itches just gave out a lesson that worldly pleasures even to that great Jānasruti's pious enjoyments are nothing but time bound pleasure like scratching the itches which ultimately bring more and more pain and discomfort.

Anyhow the pious king Janasruti approached him (Raikva) for Brahmajnāna in exchange of worldly wealths. But Brahmajna Raikva addressed the king as Shudra (although the king was a Kshatriya) because he came for getting instruction about Brahman with an offering of worldly wealth like a Shudra and not with proper obeisance and Shraddhā (spiritual inquisitiveness). The king besides all other things offers his own daughter as a wife to Raikva; then lifting her face towards himself Raikva said: 'Shudra, ye have brought these along: even merely with this face you would make me speak'. Anenaiva mukhena: this itself shows that Brahmaina Raikva was pleased when the king offers his own 'duhitaram' (daughter) and that would make him speak about Brahmainān. Does it mean the Brahmavid Raikva was so lustful to enjoy a conjugal life with the princess of the king and that too that would make him speak to king about Brahma-Vidyā? what an absurd blasphemy: What a misinterpretation of this esoteric representation: It is only Shraddhā, the spiritual cognition of the soul that alone is conducive to reciprocate the wisdom of Brahman so kindly delivered by a spiritual master. Therefore it should be understood without any ambiguity in this context, that so long the king did not approach with such Shraddhā Raikva considered him unfit for receiving Brahmavidyā; and absolutely he was free from any temptation of worldly gains whatsoever enormous it might be. So here 'duhitaram' denotes to ātmaja: issued forth from ātmā viz., Shraddhā and when that is offered naturally the Brahmajna

Raikva is delighted to impart Brahmavidyā unto the king.

In the following section also we learn that first of all without being aware of very essential character of an aspirant, the spiritual master should not impart any Divine Lesson to such one for which he approaches. Brahmachāri was not served with food at the very instance of his begging. The Brahmachāri at this test gave vent to his spiritual merit stating that one God is the Absorbent viz., he referred to the Abstruce Brahman — that is, his realisation was that the revelation of Transcendence in matter is Brahman. But Kapeya Saunaka taught him that the Principle of Transcendence was quite different from the phenomenal world. Brahman is only Effulgence or Halo of the Supreme Divinity. found the said Brahmachāri on the path Kapeya Saunaka imparted unto him the lesson about the Divine Characteristic of the Supreme Personality of Godhead viz. He is the Substratum of all gods and Creator of all beings. He is 'Hiranya-vidārakadanshtra' viz., He is a terror to the demons like Hiranyakashipu but delightful-merciful Protector of the devotees like Prahlada. He is the only Enjoyer. From Him the whole world came to light.

Next, in the fourth section: Satyakāma Jābala with a view to lead a celibate student-life asked his mother, 'of what lineage am I?' In reply the mother said: 'My darling, I do not know of what lineage you are. I had to be engaged in my works in attending on many masters, and you were born to me

in my youth. Having been such I could not know of what lineage you are. However, I am Jābalā by name and you are Satyakāma by name...'

It should be understood that she was the most innocent lady always engaged in attending to her house-hold works as well as to look after the guests. She lost her husband at her prime of youth just after conceived rightfully from her husband therefore the name of the child was given Satyakāma. She had no to ascertain about the gotra or lineage. Absolutely no calumnating remarks should be carried against the pure character of hers; the son of characterless woman have a good never can disposition.

A Brāhmin can never give up the truth. should be straight-forward. An ideal Brāhmin woman knowing her own chastity opens her heart without any reserve to her offspring. The character of a child definitely depends upon the character of his That is why in our Sanātana Dharma women are more seriously looked after than the males. Glory of our Dharma which remains upon the chastity of the women from whom great seers and Jābalā during her vouth served sages are born. many: that is got by splitting as Jā - bālā. After all she being a lady, though dedicated herself to her Lord vet in her socio-religious life she had to serve her husband with such sense-gratification that out of remorse she considers 'service to many others'. Secondly she had confidence in her own self as well as in her husband. Being a chaste lady she was

supposed to know the gotra of her husband, secondly, ladies are not permitted to perform separately any rituals for which reference of gotra is essentially required so there too no need was for her to ask for the gotra. Thirdly, all Brāhmins are not having same gotra therefore not knowing gotra does not mean there is left some suspicion about the Brāhmanahood. Particularly with her moral courage she emphatically says: 'My darling you are Satyakāma viz., my truthfully desired offspring to fulfil the truth, the divine aspiration of your this unfortuate mother who lost her husband!'

Finding sincerity and truthfulness in Satyakāma Gautama initiated him and gave him Chatuh - shata lean and weak cows viz., seed of divine mantra of four-fold character which when cultured accordingly will produce dharma, artha, kāma and moksha. Satyakāma Jābāla promptly replied, 'I shall not return till they become 1000 that is, he reciprocating Guru's unreserved grace esoterically replies: 'Revered master, by they grace I understand that there is absolutely no locus standi for dharma, artha, and kāma without the true type of Moksha (selfrealisation in relation to God-realisation) like the three zeros without the support of number one of the Therefore I shall not return till I get selfrealisation in relation to God-realisation and thereby naturally knowing the non-significance of dhama, artha and kāma. Or so long I am not able to take out my gross identification of the soul with the gradual elevation of it from annamaya - kosha. manomaya - kosha, prānamaya - kosha and finally

establish in Vijnānamaya-kosha in relation to Anandamaya-kosha, I may not return.

These sections (5 to 8) state that when one achieves God - realisation all the devatās (deities) come to offer their service to him but after all they all rule after one-fourth splendour of Brahman which is pervading over the devi-dhām or māyic world.2 No doubt all these vibhutis were shown to Satyakāma by different demi - gods but neither Satyakāma could be tempted, nor he could be diverted from his onepointed devotion. One who has taken recourse to the path of devotion never can give heed to other lessons, and that is why Satyakāma in reply to the query of his Guru says: 'The wisdom which one receives from one's spiritual Guru alone becomes most beneficial to attain the summum bonum of life'. At which Guru was so happy that he unreservedly graced him.

From sections ten to thirteen we learn that without a spiritual Guru nobody else can enlighten us truly in the matter of intuitive wisdom for the Subjective Realisation of Supreme Godhead. Upakosala Kāmalāyana lived with Satyakāma Jābala as a student for sacred knowledge and observed all the necessary austerities and also tended the sacrificial fire properly for twelve years. But Satyakāma although allowed his other disciples to return to their houses did not permit him. He went off on a journey without having told him anything.

^{1.} vide Tai. Up.

^{2.} vide Gita X...' a fragment of Divine Splendour

Satvakāma's wife did not know how the Divine Knowledge comes to a sincere disciple from the Guru. It is not merely a book - knowledge. It is something unseen divine process. So apparently Satyakāma showed indifference towards Upakoshala Kāmalāyana to study his integrity. Kāmalāyana didn't find fault with his spiritual master whereas he made self-introspection. He learnt many things from fire-god in relation to worldly or celestial gains. In the fifteenth section: that for a yogi whether his cremation obsequies are performed or not, he goes to the light, from light into the day, from the day into the bright-fortnight; from the fortnight into those six months during which the sun moves towards the north, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into the lightning. Then from there a celestial person leads him to Brahman. This is known as devayana — leading to Brahman realisation. Such yogi may not return to this human transmigration but he does not get final liberation without attaining Vaikuntha-Loka. In the sixteenth the result of a sacrifice is described. Wind is pure and it purifies. The mind and the speech presided by the movement of the breath and the sequence of the items of the sacrifice is correctly maintained by the thoughts in the mind and the utterance, of the speech. Thus prāna, which is a form of wind that is pure and moving, becomes the sacrifice which purifies. Four types of priests are employed in a Soma - yajna viz. Brahmā, Hotri, Adhvaryu, and Udgātā. Generally Brahmā-priest follows the Yajna

with his observation in silence, when the mental exercise is interrupted, for he also resorts to speech. He superintends. If any mistake is done, it is he who has to rectify it. But in case, after the morning litany has commenced, the Brahmā - priest does not interrupt before the concluding verse, they form both paths; the other does not become discontinued. As a man is walking or a chariot is proceeding with both the wheels is well supported, so one's sacrifice is well done. Therefore if a vaina is done in defective way on account of the Rik Verses, one should make an oblation in the Garhapatya-fire with the mantra bhuh svāhā. And if the yajna is rendered defective on account of the Yajus-formulas one should make an oblation in the Dakshinagni with the mantra bhuh svāhā. Thus verily, through the essence of the Yaju-formulas he makes good to the defect of that yajna. And if the yajna is rendered defective on account of the Sama chants then with the mantra svah svāhā one should make an oblation in the Ahavaniya-agni. Thus verily, through the essence of the Sama-chants he makes good to the defect of that yajna. Just as one would mend gold with boraxsalt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather even so does one make good to the defect to the vaina through the vitality of these worlds presided over by these gods, and of the three Vedas. That vaina is indeed well-headed when there is a Brahmāpriest knowing this. Whereever any such defect of vaina falls there the Brahmā-priest breaks his silence and corrects the defect. Just as the mare protects,

even so the silent Brahmā-priest is only the priest who protects the yajna, the sacrificer and all the Ritvik-priests.

Fifth chapter: One who commands speech becomes rich enough to keep control over his senses. Mind is the abode of organs. But every sense bethinks itself as superior. It so happened when prāna was about to go off, it did uproot the other senses just as a spirited horse, about to start might lear up the pegs to which he is tethered. So prāna is the support of all the senses yet prāna himself is not self-some. He is at the command of his Master at Whose will he remains in the body. So the Monitorself is the Support. It is He Who propels.

Brāhmana Gautama approached for certain knowledge to a Kshatriya king Pravāhana Jaivāli who 'This knowledge has never reached the Brāhmanas before you... all the worlds belonged to the Kshatriya class only' and then he narrated all about it in the next 4th to 10th section. But what we find there is nothing of spiritual lesson connected with soul but merely a lesson all about rituals for attaining Punya-loka or celestial regions. A true Brāhmana is always interested in Brahmajnāna. Therefore the king rightly said: 'Hither to before the Brāhmanas were not learning this whereas it was only the Kshatriya's interest anyhow when you are infereted I speak all about this to you so saying he narrated all about the material condition of a being just to create aversion by indicating the command sufferings and transitoriness of all these.

becomes the unwearied messenger, the bearer of oblation. And Agni takes the sacrificers through two paths. One Devayana and the other pitriyana. Those who perform panchagni-sacrifices after their death as per the merit of their sacrifices, go upto the world of Prajāpati whereas those who do not follow the Vedic sacrifices but are of pious disposition and by dint of their virtuous karma may go upto the world of moon. The Vedic sacrificers are reborn after the exhaustion of their acquired merit as Brāhmins, whereas those who go to moon-god on their return to earth get the chance of companionship of such pious Brāhmins as their servants. those who are of despicable conduct attain an evil birth, the birth of a dog, the birth of a hog, or the birth of a chandala. But on neither of these two ways are those small creatures which are continually revolving about them it is said 'be born and die'. Those who do not do any meritorious karma they continually revolve like little creatures. Whereas one who steals gold, one who drinks wine, one who dishonours the preceptor's bed, and one who kills a Brāhmana—all these four sink in the scale, and the fifth. he who consorts with them.

Five Brāhmin-householders who were also great Vedic scholars following Soma-sacrifices in their lives and with a view to have enlightenment in respect of Brahma-jnāna and ātmajnāna went along with Uddālaka Āruni to Ashvapati Kaikeya who on enquiry came to know that they all were meditating upon the Universal Brahman through their Soma-sacrifices. They identified this Vaishvānara-ātman

with āditya, vāyu, ākāsa, water and earth representing them as head, eye, prana, body, bladder and feet respectively. This whole thing shows that they were after their material gains and they knew this Vaishvānara-ātmā none but the phenomenal powers which have got certain control over the functioning of the senses. But the king advises them that it is the Lord Who is the Substratum of everything. One who observes His Immanance and Transcendence alone can enjoy food (Bliss) in all the worlds. He finds Lord's superintendence in all the beings and in all the selves. The brightly shining heaven is indeed, the head of that Universal-Atman. The manifold sun is His eye. That which possesses various paths i.e. the wind is His breath. The extended space is His body, wealth (water) indeed, is His bladder, the support, i.e. the earth is indeed His feet. sacrificial area is indeed His breast. The sacrificial grass is His hair. The Garhapatya-fire is His Heart. His mind. Anvāhāryapacana-fire is The Ahavaniya-fire is His mouth. After the performance of a sacrifice the remnant or prasadam must be served to one and all. The sacred knowledge should be imparted to all the deserving persons including a chandala. What we have to understand is that a Kshatriya king has got faith in divinity but his perforances are all for ephemeral gains. So his faith is in yajna for which he invites the Brāhmana-priests to offer oblations to the satisfaction of demy-gods who being pleased bestow material prosperity. At the sametime he knows that these gods are presided over by one Universal-Atman Whose splendour

pervades over all beings including gods of the phenomena. Those learned Brāhmanas who went to the king were the ritualistic priests and approached the king for the performance of the sacrifices that were undertaken by the king. Absolutely these Brāhmanas were not Brahmajnas, nor they had learnt any knowledge true to the sense about the Transcendental Aspect of Brahman. So in this whole chapter we are told how a pious life to be led by following a path of ritualistic sacrifices.

Chapter six: Guru says, 'that knowledge of Brahman is such that through which what is unheard becomes heard, what is not thought of becomes conceivable, what is not understood becomes known i.e. having imbibed that wisdom of Truth the atindriya Supreme non-approachable through the senses, out of His Own Prerogative makes Himself manifest and condescends to be perceptible to the spiritual senses. So it is the intuitive wisdom which gives the Subjective Realisation of God. And a cognitioned soul alone knows that a goldsmith out of his artistic skilfulness manufactures gold-ornaments by modifying the gold into various shapes, just as a potter produces clay-products out of clay, and a blacksmith prepares iron-products out of iron, but one does not know the man who is the Efficient-cause thereof. Therefore know it for certain that it is not out of prakriti the world is evolved but it is only the intuitive wisdom that will make us stablished in our realisation, viz. That Unheard, Unknown and Unconceivable Supreme Reality is the Efficient-cause of entire creation and not the prakriti. As it is, the

matter gets modified and not the maker so also it is the prakriti who becomes modified and transformed into varigated products but absolutely not the Supreme Maker God Himself. In the previous chapter there was gross realisation of Universal-Ātman who was known as such representing some powers of the phenomenan. Here in the very outset of imparting Brahma-jnāna the practical self-cognitioned teacher clears out the doubt that the cause of the entire creation is that One Reality Who existed even before the universe and He was One only, the One without a second. Because here the teacher specifically refers to the fundamental cause as idam instead of sah.

There are certain gross materialists who think: how could before creation someone exist? So they say from non-existence or from nothing everything has come out. Even māyāvādis say that from the unmanifest Brahman came the manifest or in other words they say unmanifest Brahman being modified became the universe comprising jivas and inanimate substance. All these are misconceptions. This is as absurd like a son of a barren woman. One forgets that barrenness and motherhood contradict each So creation is not out of absolute non-'Before the creation of the universe existence:1 verily the Brahman (the Supreme Personality of Godhead) along with His Self-some potency was existent and nothing else remained separately thereby it is to be known that His Tatasthā-shakti (jiva-souls) and the māyā, His external-potency were not

^{1.} as Itareya Up. I. 1.1

separately existing but they were within Him. So He, the Self-some Almighty thought, 'let Me create the worlds'.' (i) Tad-aikshata: the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert prakriti, His external-potency (ii) vahu syām prajāyayeti—He potentialised the inert prakriti for evolution of manifold creation as per His design. (iii) tatteja cikhata vahu syām prajāyayeti: Now, prakriti being propelled by the Lord, got evolved and gave birth to manifold elements.²

How the Immutable and Immortal Divinity is the source of all beings without undergoing the least modification of Himself:- (i) as a spider spits and fabricate its web so also this world proceeds from the Immutable Divinity.⁸ (ii) as per the seeds the respective plants are grown even so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him.⁴ So these two analogies suggest that this universe has come out from the Divinity, sustained by Him and finally resorts to Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the

^{1.} also see the purport of the sloka Ait. Up. I. 1.1

^{2.} Further see previous purport and also Tai. Up. XI. 1.3

^{3.} This is further clearly explained in Gita by Sri Krishna Himself (IX. 7-8): 'All beings enter into My prakriti at the end of the world's period and again, when a new Kalpa begins, I send them forth into this world. This multitude of living beings dependent on and goaded by My prakriti comes into existence time and again, by My creative principle at My Own Free - Will.'

^{4.} Who is impartial and compassionate. Vaishamyanair ghrinye na Sapekshatvat. Vedanta II. 1.34

pralaya jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation, (iii) as out of a conscious man comes out unconsciously and without any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part.¹

Generally the production of a material form or corporeal body is from agni (heat), water and earth. But these three are not independent elements; they are compound elements produced by the potency of that Supreme Being. That is, at first regarding the knowledge of the material world's creation we learn that the prakriti being potentialised by God produces heat, water and earth. Therefore every object of material product contains heat, water and earth. Rajas - satva and tamas qualities of prakriti influence or qualities in modification effect the material products or corporeal forms. The products are created and destroyed every now and then whereas these three substances remain till there is final destruction.

^{1.} In the Gita also we find (IX. 9): 'I do this work of creation and destruction entirely detached from those actions and indifferent to them like an unconcerned witness; so it has no power in any way to bind or fetter Me'. Srimad Bhagavatam (IV. 11.25): 'It is He who creates the universe and it is He again who preserves and destroys it. Neverthless, being free from egotism, He is neither attached to the modes of Nature nor to the functions'. Sri Baladeva Vidyabhushana refers this shloka in his commentary Vedanta Sutra 'drishvate tu'. These three similies assert that the creation is not parināma or transfomation of Brahman in the pantheistic sense but Brahman is both the Efficient as well as the material cause of the universe which is an act of His inscrutable Power. Even Dr. S.R. notes, 'there is no suggestion here that the world is an illusory appearance of Brahman'.

Here in all these examples we are imparted with the knowledge that the phenomenal entities have no existence without having substantialised by the Potency of the Supreme Divinity. They are the products of the material elements modified as such ephemeral, whereas the substance or potency is true and ever existent and subject to superintending aspect of the Supreme Being. So the cause is permanent whereas the effect is changeable. obtained this knowledge in relation to the Supreme Being every thing else is known. Thus all external corporeal forms or material products become known as from the substance of these three principle elements. It is to be understood that all the material products are though materialised from the principle three elements viz. heat, water and earth but they are the nominal cause whereas the Supreme Divinity is the Efficient - cause of everything.

Just as, out of a great fire if a single ember of the size of a fire-fly is left, and made to blaze up by adding straw, and it would become huge so one having been nourished with food becomes enlivened. So all the organs cannot work without food. Accordingly without food in the shape of devotion to God one cannot gain the very purpose of life.

Svapnāntam: after the end of dreaming stage. Jivas in bondage are generally in dreaming stage. So long one is in a dream he finds it real but it is not the fact as, in a dream one feels he enjoys sumptuous food and other time he feels he is attacked by a tiger but both are not real in that sense. After dream passes off a man gets a peaceful sleep but here it

should be understood that as long as the soul moves about on this earth thinking himself an enjoyer one is restless whereas in sleep he finds peace, that is, when his all the senses retire and calmly rest upon the prāna, the soul goes back to Godhead with all his senses resting upon Him then only he realises his own spiritual nature and rests in peace. Here bound - soul is compared to a vulture - bird. Like a vulture such soul always looks for impudent materials. As such, a bird is tied with a rope, its jurisdiction is within the length of the rope and accordingly all the jivas are having their restricted freedom and when a soul after running hither and thither becomes tired he looks for his permanent resting place, an abode at the Lotus Feet of God. The jivas suffer in this world, impelled by avidyā. The soul becomes tired of and finally returns to his original Refuge. The jiva cannot find freedom and happiness in his restless activities outside. He has to return to his original Source.1

Brahman is the root of the jivas. Similarly Brahman is the Substratum of everything. As the corporeal body is nourished by the food that is eaten and led by water and digested, it may be compared to a shoot that grows out of a tree. As the shoot has a root, the body also has a root. It is not the food that nourishes the body but God behind it.

'That art thou' here the advaitic-system of thought considers this 'that art thou' as one of the four

^{1.} vide Kena. Up. 1.2

Mahāvākyas¹ and claim that these vindicate their stand. Now what we find in this Tatvamasi 'That art thou' is qualitatively thou (the jiva-ātmā) is the same with Paramātmā but quantitatively there is ever distinction. He is Purna, jiva is anu. He is Master, jiva is a servitor. He is māyādisha, jiva is liable to be enveloped by māyā. He is the Creator, jiva is the created-being, He is the Sustainer, jiva is sustained, He is the Supreme Refuge whereas jiva is a refugee so on so forth.⁸

Sri Madhvāchārya makes the text read, atattvamasi, thou art not That, and argues that these passages aim at establishing the difference between the individual and the Godhead.

If accepting the absolute identity of the 'tvam-padartha' i.e. jiva, with the 'tat' - padartha i.e., Brahman in the mantra — 'tat - tvamasi' so very famous as substantiating absolute monism, and also similarly accepting it in the mantra 'aham-brahmāsmi', attempt is made for the perception of absolute oneness between Brahman and the jiva, is only madness to make away with the real distinction that actually exists between them. These Shruti-mantras, as also such other ones, have to be interpreted, maintaining their consistency with the other statements of the Shruti; otherwise the real import of the teachings of the Shruti, will be in contra-

^{1.} other three are 'aham Brahma - asmi' of Brih. Up. I. 4.10, 'Prajnānam Brahma' of Ait. Up. I. 5.3, Sarvam Khalvidam Brahma of Cha. Up. 111.14

^{2.} Particularly in Ait. I. 5.3 and also in Ch. Up. III. 14.1. we have dealt with this.

diction. If failing to appreciate the truth as taught in the Vedas, and say, 'thus far' and no further and determined not to proceed further to see more, then one's insight will be deserving as much praise as that of the huge bird of the African and Arabian deserts; viz., the ostrich, which thrusts its beak into the sand, keeping the eyes closed, and thinks itself invisible to others thereby and as such safe from any attack by its enemies, though its entire prodigious body is kept outside. The 'tvam - padārtha' of the Shruti - mantra 'Tat - tvamasi' is the jiva who is the tatasthā - amsa (border-potency) and so a fraction of the 'tat-padartha' viz., Brahman; as a fraction of a thing is of the same nature with the thing, so there is abheda (nondistinction) between Brahman and the jiva. word 'tat' may be grammatically taken as indeclinable to mean 'tasya', the genitive form, meaning 'His'; here to, there is the same meaning, as Sri Bhagavān has told manaivāmso jiva loke i.e., in the world of jivas, the jivas are My fractions, and so they are ever existent. Sripad Baladeva Vidyābhushana has said in his commentary, 'a jiva is sanātana or eternal, not something imaginary like the sky in a pot. absolute monist says that the jiva becomes a fraction of Brahman on account of the bond by the internal sense, as the sky is limited in a pot or reflected in water; when the pot or the water is destroyed, the sky becomes the full sky, so when the inner sense is destroyed, the fraction jiva becomes pure Brahman; but this theory of theirs is not true, as it goes against the terms mamaivāmsa and sanātana,. Now Brahman is the only Potential Entity, and according to what

Bhagawan says, 'the jiva is a potency (para-prakriti) of Brahman's and as a potency, he is a fraction, too. This is the true interpretation of 'tattvamasi' for there is non-distinction of the jiva from Brahman on account of his fractionality.

In order to explain the mantra 'tattvamasi', Sri Jivagoswāmi has given an example in his Tattva-Sandarbha (51) and says, 'just as in effulgence, both the sun and its rays are of the same nature, so in respect of being chit (sentient), both Brahman, the tat-padārtha, and the jiva, the tvam-padārtha, are the same: abheda i.e., non-distinct. But when the degree of effulgence is considered, the rays are, no doubt different from the sun; so also regarding the magnitudes of their chit-character, i.e., Its fullness on one side and its fractionality on the other, the jiva who is anu (atomic) chit, is certainly different from Brahman, Who is Vibhu-chit (all-sentience).

The spiritual Guru after describing the philosophical aspects of the soul ponders over the earthly things. When they win over man's mind, they carry men's hearts away from God. So worldly-minded people will find it extremely difficult, or may feel absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed

^{1.} G. VII. 4.

^{2.} As regards the jiva beig of an atomic character we may refer the Shruti-mantras like (Svet. V. 9) 'vālāgra-sata-bhāgasya satadhākalpitasya cha bhāgo jivah' (i.e. the jiva is as minute as the hundredth part of the end of a hair), (Mund aka III. 1.9) 'esho anurātmā' (i.e., this jivātmā is atomic) etc.

devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit. So he clears out the suspicion of a material mind that the jivas after death and similarly at the cosmic dissolution still remain with nescience. Like the taste of honey, they may remain together with knowing their individual selve but are reborn again according to their past tendencies like the seeds to their respective trees.

All the creatures though being created by the Supreme Brahman they do not know their very Source so long the nescience is not removed even during cosmic dissolution. The water of the ocean forms vapour and cloud and poured down again in the form of rains, flow again as rivers and enter the ocean. It is here clearly stated that they come back with their past conditions of lives. Sometimes the māyāvādins give this river example to establish that finally the jivas merge in the ocean loosing their individuality. But it is not correct. Even if it is taken as such yet it is not on all forms for a perfect comparison. At the confluence the river water is distinctly distinguishable by its colour and taste when it goes deeper, we connot follow it to know whether it is the same of this sea or still maintains its difference. The scientists, however, have proved that the composition of the sea-water varies according to its depth and different localities. In parts of the sea, where fresh-waters fall in a large quantity, the sea-water is less briny than where salt-water rivers fall; the waters in the Arctic and Antarctic regions are much fresher than elsewhere. The warm under

currents and the gulf stream amply disprove the proposition that all waters once in the sea become the same with it.

When the soul leaves the body the body dies but not the soul. Giving the example of a banyan seed the Guru teaches the disciple Svetaketu that through rationalism one cannot establish that from the inscrutable substantial potentiality of Divinity grows forth the entire universe. The spiritual faith alone makes the mind conducive to realise this Truth. That Being which is the Fundamental Cause is the Substratum of this whole world. He is eternally Existent with His supralogical Power. As we are not able to perceive salt in the water through the means of touch and sight but it is possible through taste, so also the All-pervading Lord is so inscrutable that He cannot be perceived through empirical knowledge but He is known through intuitive wisdom. It is only a spiritual Guru, God-realised person can remove the nescience, bondage of a blindfolded man who has lost his way to his eternal Without the guidance of a spiritual Guru we cannot go back to the Abode of eternal Peace. The affinity to the worldly objects ever remains so long one's cognitioned soul does not reach the Lotus But a man of intuitive wisdom Feet of God. becomes liberated even when he remains in this body. The knower of Truth is not repelled by the Real while the non-knower returns to embodied life. Those who are adhering to the spiritual Reality, their life is dedicated; they do not have the ego of doership. They act in accordance with the prompting

of the Indwelling Monitor. Therefore they are never subjected to the bondage of nescience.

Chapter seven: In the previous chapter we are told about the science of the soul in relation to the Supreme Reality. But knowledge alone will not help us, so this chapter shows that without a practical way of life led with devotion to God, one's knowledge about God will not be fruitful. Secondly, if the lower grades of gods are not described, one may be under wrong impression that there are other realities also without having any subservience to the Absolute Being. So the illustrations in this chapter serve to help the aspirant to get enlightenment progressively from the gross to subtle and then to the highest sovereignty of Truth which is beyond empiricism. The anecdote brings together two of the greatest spiritual personalities as teacher and taught. Sandilya and Nārada stress the great need for proper discipleship under a worthy preceptor for those who aspire to set the Highest-good in life. Nārada admits that mere book-knowledge even of the Vedic lessons with whatsoever vast erudition will not help one get rid of nescience, the root of sorrow. It is only ātmārealisation that eradicates the very cause of sorrow. So one must translate the spirit of Vedic knowledge into his practical 'leading a way of life' coupled with the Divine Providence. So long there is no realisation of Atman (God) in one he cannot cross over to the other side of sorrow.

Speech is assuredly greater than chanting of Vedic mantras. Mind is assuredly more than the speech, which is greater than the mind as the nature

and function of the entities are asserted to be the result of their willing. Thought, assuredly, is more than the will — contemplation assuredly is more than thought; understanding assuredly is greater than contemplation — strength assuredly is greater than understanding. Food, verily, is greater than strength, water is more than food. Teja verily is greater than water. Ether or space verily, is greater than teja. Memory, verily, is greater than ether. assuredly is greater than memory. Life-breath verily is greater than hope. But Truth is the fundamenal support to all these. In this exposition Sandilya (the Guru) expresses to Nārada (disciple) that he would speak about the Truth unreservedly. here denotes Paramārtha-Satva (this lesson is from section two to section sixteen of this seventh chapter). Thereafter Sāndilya (Guru) instructs about the Truth which transcends the so-called achievements of the material gains. It is only when an aspirant gets sincere inquisitiveness for realising the Supreme Truth the Guru imparts the secret knowledge about the Supreme Divinity. When one has realised the Supreme Reality, he seeks authoritatively of the Supreme Reality. Only he who got realisation of the Reality should speak about Him. Verily, without contemplation one does not gain the wisdom of Reality. Again one who has not imbibed intuitive Faith cannot contemplate. Verily when one is spiritually enlightened and becomes steadfast, then only one truly possesses intuitive Faith. One who has not spiritually enlightened and becomes steadfast cannot have Faith. One who performs those spiritual

rites that are conducive to institute spiritual Faith imbibes steadfastness. Without culturing those spiritual rites one cannot imbibe steadfastness.

So long one does not yearn for spiritual bliss or happiness one does not culture those devotional rites. So it is clear that one does not imbibe spiritual Faith without having a thirst for Divine Bliss. A karmi looks for worldly or celestial happiness so he cannot have true faith in divinity. A jnāni only out of fear of the worldly misery viz. for cessation of sorrows looks for salvation and he also does not possess spiritual Faith. Only a devotee of God who feels extremely athirst for Divine Bliss alone possesses spiritual Faith. And therefore he is not satisfied with any other gain save and except the Divine Krishna Prema.

Bhuman: the Paramount or Infinite Being. It denotes that Reality in preference to Whom one cannot conceive anything greater in magnitude or in value He is an All-inclusive Reality. He is Unequalled, Unlimited and Unsurpassed Bliss. is the Summit of Vedanta and the final Goal of all religious and philosophical conception. He is Rasa the very quintessence. The worthy disciple is also equally clever; so he puts a pertinent question that whether the Infinite is with His Transcendental Personality with His All-comprehensive Potency or is He merely Abstract Attributeless Brahman? Sāndilya replied: 'The Infinite is not existant with the support of something else but He is established in His Own-Self. He is Self-some. Self-supported. He is with His Transcendental

Personality possessing All-comprehensive Divine Potency, but inconceivable empirically. Secondly we find that in the section 24 Nārada asked whether that Bhuman is the Transcendental Personality possessing All-inclusive Divine Potencies or is He devoid of any such supermundane characteristics? In reply to that the divine preceptor clears that one group of aspirants merely observes His sarvam-khalvidam Brahman svarupa and worships Him in His Pratikarupa. Whereas sa va esha evam clearly indicates that besides them there is another group which visualises and contemplates upon Sacchidānanda Vigraha: Akilarasāmrita-Murti and as per their respective self-realised, unalloyed and spiritual loving sentiment (bhāva) they render their service to the Lord of Love-Transcendent. And (a) ātmarati (b) ātmakridā they are as such: (c) ātmamithuna and (d) ātmānandah. (a) ātmarati, (b) ātmacridā (c) ātma-mithuna and (d) ātmānanda all these four are augmented in the love-laddened poigant bosom of Madhura-rasa (Gopi-bhava) cogently follow only towards the 'Akhila - rasāmrita - murti', Vrajendranandana Sri Krishna Who is Avatāri the Supreme Lord parexcellence (Krishnastu bhagavān svayam). We find certain Dandakāranya Rishis had the ātmarati (passionate love) for Sri Rāmachandra but Sri Rāmachandra could not be the Receipent of that Love, therefore they were blessed to be born at Mathurā as the Yajnapatnis who ran with the poignancy of their passionate love to Sri Nandanandan Krishna but they could not enjoy ātmakridā or

ātmamithuna with Him. (b) ātmakridā: thousands of Gopis joined in Rāsa-kridā hand in hand with Sri Krishna. (c) Atmamithuna: the principal Gopis and their close associates could only enjoy sambhogakridā with Sri Krishna. Even their Pratika-rupa like the Queens of Dwaraka could enjoy such Lovedalliance with Him. (d) ātmānanda: that particular one's Love-dalliance with Sri Krishna is only for His sole pleasure. At His pleasure She feels Bliss. This Leelā Śvayamvara-rasam labhate jayashrih with only His Predominated - Moiety Sri Rādhā, the Hlādini-Potency of Svayam-rupa Sri Krishna. All these four type of services are rendered by the Rāgātmikā adherent Gopis who are direct Associate. Emanations from Predominated - Moiety Sri Rādhā. The Body of the Godhead appears similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, Sri Krishna, is the Absolute Chetana and therefore His Form of Body is also Absolute Chetana. To the ignorant who is bound by sense-experience. He appears like a human being; to the self-realised one He is the Supreme Divine, completely independent of any conception of a body or form of this phenomenal So when the scriptures, mention about the Vraja Gopis, they must not be thought of to be lustful or like the women-folk of this word. A man or a woman in his or her physical body can never contact the Divinity. A soul freed from māyic bondage alone can attain the Feet of the Supreme Godhead Sri Krishna. In bondage, none can know Him, much-less be blessed by His Transcendental

Embraces; while discussing about Rāgātmikā-Bhakti and in its wake Rāgānugā-Bhakti one must not forget all the different stages of spiritual practices, starting from Shraddhā upto rāga and anurāga. One should attain sufficient spiritual eligibility in order to follow those super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with or in respect of which one must not think in terms of, mundane lust. There is a possible danger for ordinary human beings who have generally given to bridled or unbridled sensual lust, to imagine something unwholesome in the Erotic Love of the Gopis towards Sri Krishna. Lord Sri Chaitanya has declared that Sri Krishna is served properly only by the Denizens and especially by the milk-maids of Vraja, and that it is not possible for anyone who is not perfectly free from sin to realise the nature of It is necessary to pass through a such service. regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By performing such service we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere and convinced submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent teachers, one is able to attain to such perfect purity of mind. The Absolute Truth manifests Himself of His Own

accord, for He has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after Him. Those who have realised the form of Krishna as well as of their own selves, do ere long attain vastu-siddhi (enter the eternal pastimes of Krishna in the spiritual kingdom and gain personal service to Krishna). The Amorous Pastimes of Sri Krishna with spiritual milkmaids of Vraja are not the amorous pastimes between male and female of this world. The Amorous Pastimes of Sri Krishna aré not a connection of the dismissed brain of sensualist. The amours of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they imagine that it does not exist in the realm of the Absolute in the perfectly wholesome form?

So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sex-mindedness, so long as an individual misidentifies his true self with this gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the spiritual transparency of ātma-rati-ātmakridā etc when the soul soars in the higher realms of burning feelings with passionate Love for Sri Krishna augmenting the Bhāva of Vraja-Gopi, which may awaken normally and naturally in the heart without any profane imagination, such a soul transcends all in its spiritual flight in the Realm of Bhāvas—waves of feelings. In whom an eager longing for Rāgānugā-Bhakti in the Sādhanā-state is

awakened, he thinks of a permanent and spiritual body within, corresponding to the particular category of Sthāyi-Bhava viz. (Madhura) rati as an eternal Maid the body so conceived is that of a lady. The siddhabhāvadeha, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord is in the wake of the feelings of a Vraja - Gopi. There is complete selfeffacement on their part as regards their own pleasure in the supreme service of the Lord. Their cent-percent satisfaction lies in the absolute pleasure of their Beloved alone. So, an individual soul, in Rāgānugā-Bhakti augmenting Madhura - rati may have the spiriual body of a male or a female independent of one's physical body in this world. Hence a sādhaka in Rāgānugā - Bhakti does develop the supra mundane aprākrita or non - earthly body of a Gopi, called a Maniari, awakened in the wake of the Vraja-Gopi. The physical body in this world can never reach the Feet of the Lord, much less join in the Lord's Pastimes. It is only in a spiritual siddha-deha (eternal body of pure chit, conceived as a Gopi) that the soul progresses in Rāgānugā - Bhakti.

Chapter eight: In that Transcendental Plane (Brahma - Pura) there is a fortress in which Lotus - like most comfortable sanctum sanctorum is there and in that ever dwells the Supreme Godhead Param Brahman - Bhumā - Purusha and also here in the small space of the heart there dwells the jivātmā associated with Paramātmā qualitatively both, the Lord and the jiva-soul are same but not quantitatively the same. The jiva - soul neither is polluted nor

adulterated even during his stage of bondage. He has not lost his essential chit - potency and that essential chit - potency beholds the Paramātmā within him. The jiva-ātmā does not grow old with one's old age; he is not stained by the staining of the body. The real spiritual nature of a mukta jivātmā: (i) apahatapāpa (devoid of sinful connections with avidyā viz. want of true conception about self etc.), (ii) Vijara (free from old-age), (iii) Vimrityu (without death or fall from own eternal status), (iv) vishoka: having no reason for affliction for loss of desired objects of worldly attachment, (v) vijighitsa (without any lust for food of enjoyment, (vi) apipāsa (with no thirst), (vii) satyakāma (wishing for truth of service of God) and (viii) satyasankalpa (with fulfilled object).

Those who depart hence without realising the $\bar{a}tm\bar{a}$ for themselves there is no freedom in all the worlds. But those who depart from hence having realised the $\bar{a}tm\bar{a}$ for them in all worlds there is freedom.

In the second section the preceptor gives a lesson to the disciple that merely for the fulfilment of one's cherished desires one should not worship hobgobling gods. In fact after the realisation of the Supreme God, everything else is fulfilled. Although Lord ever remains within the heart but so long the māyic curtain is not removed by God Himself, one cannot see Him shining in his own heart. God is the Monitor - self and jivas are monitored by Him. He who knows thus ever dwells in that plane of transcendence in close proximity to God. Verily, these

are the three syllables: Sat-ti-yam: Sat: is Immortal Brahman, ti-the jiva-soul who is subject to be under the clutch of māyic bondage and yam: the transcendental Process of devotion which holds the two (jiva and Brahman) together.

It is due to the binding-law of God everything moves about in order, and none can trespass His command. A man blinded by the quagmire of māyic illusion becomes totally wakened with intuitive wisdom, his sickness of worldy disease is totally Those who follow a dedicated life Brahmacharya i.e. chaste and dedicated life in devotion of transcendental culturing unalloyed process like Shravan, kirtan etc. under the guidance of an enlightened self-realised precepter, they alone attain that Brahman - world. A hundred and one are the arteries of the heart, one of them leads upto the crown of the head. During the death when one goes upwards through that, one becomes immortal, the others go off in various other directions. soul which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, his very will will be the fulfilment, his thought is the Truth.

Both, the gods and the demons heard this and then they said, come, let us seek that soul by seeking whom one obtains all the worlds and all the desires. Then Indra from among the gods and virochana from among the demons went to Brahmā. Brahmā immediately spoke to them about the Divinity Who is the Vision of the eyes; who is none but the

Immortal Blissful Sri Hari Himself. But due to ineligibility they both misconstrued. They confused the Brahman with the body who is seen in the water and in the mirror as reflected. Without intuition how one can realise the Truth? Brahmā told them to make themselves adorned with ornament and well-dressed and stand before a mirror.

Then Prajāpati said to them: 'What do you see'?

Then the two said: 'just as we ourselves are here sir,'

Brahmā: that is the Ātman-that is the Immortal Blissful and that is Brahman' Then they both went away, satisfied in their hearts. Then Brahmā looked at them and thought, they go away without comprehending, and without having realised the Ātman. Who-so-ever has such a doctrine, be they gods or be they demons, they shall be foiled.

Now, Virochana, as he got satisfied with that perverted lesson, came back to the demon-community and to them he then declared 'Oneself is to be made bodily happy here on earth. The body is to be looked after for its comforts.' Thus the Pāshandi-mata to satisfy the āsuric tendency of man became prevelant.

Indra also at first went away the Way of Virochana but on the way he pondered over the lesson and understood that he was not imparted with the perfect knowledge so he returned for further lesson. Brahmā made him understand that the spiritual knowledge cannot be comprehended without proper sādhanā - there must be patience, tolerance and

perseverence. After several trials, when Indra gets intuitional faculties he is imparted with the knowledge when the bound jiva departs from the body carring the fruits of his sinful or pious deeds as per merit he without any visible body (in subtle body) passes through the air, or the clouds, or lightening or in the thunder and when he rises up from yonder space he gets a celestial form. Accordingly a serene one viz. a soul released from māyic bondage when it leaves the body and reaches the highest plane appears with his own effulgent glorious spiritual reaches paramākāshādvishnoreva: He the Lotus-Feet of Uttamapurusha Sri Krishna. And having gained that exalted position, he feels the nectarine Bliss. Thereby he becomes ever freed. By attaining Keshava such mukta-jiva is so intoxicated with Nectarine Bliss that He engages his all the spiritualised senses to the enjoyment of Sri Krishna. He may make dalliance with Him as such like His consorts, friends, parents or as His carrier. As it were, an engrossed soul does his bodily relation here on earth like a draft-animal is yoked to a wagon, even so this jiva is yoked to this body.

Wherefrom does the ideas of relationship with friends, parents, wife etc. of this earth come? Here on earth all these are the perverted ideas of the original that rest with the mukta-jivas in relation to Godhead. So a jiva after mukti may imbibe any of these sentiments as a piece of enjoyment to the Godhead. So here in this context we find that jiva-soul at his supremely pure state may augment a divine female form and tamprāpya ramate may make

dalliance with Vishnu-Krishna. Whereas as per Gaudiya Vaisnvava Philosophy such a jiva can become a Manjari hand-maid and to act in accordance with the dictum of Sri Rupa Manjari. Svenarupena: Even realisation can be had while the body remains as it were, and such a mukta-jiva spiritually may make his dalliance with the Lord but certainly body is not the factor.¹

In conclusion what we find that the esoteric aspect of Divine Wisdom is not to be snatched at one leap. It requires extreme patience, tolarence and perseverance and above all practice of a spiritual way of life. One must endeavour for spiritual cognition. The knower of God by the Providence of the God gets all his desires fulfilled. By Providance of Shyāma (Sri Krishna) I take recourse to Shavala, Sri Rādhā the Essential self-some Potency of Syāma, the Supreme God par-excellence. And having cogently concocting the Rāgānugā-Prema-Bhakti augmenting the Rāgātmikā sentiment of Shavala, the Projected-Absolute Counter - Whole Rasa: 'Akilarasāmrita murti' Sri Shyāmasundara Sri Krishna I become dove-tailed in the loving service of Shyāma.

Shaking Off the very nescience as a horse his hairs, shaking off the body, as the moon frees itself from the mouth of Rāhu, I, a soul with intuitive wisdom like a cuckoo-youngling having grown the wings leaving aside the nest of a crow flies into the eternal nest, the Abode of eternal Peace – yea I attain the Abode of eternal Bliss.

^{1.} vide also Gita XV. 16.18 and Katha U. 1.3.3.6

श्री श्री ग्रह गौरांगी जयतः

छान्दोग्योपनिषद् CHANDOGYA-UPANISHAD

Invocation - Chant

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षः श्रोत्रमथो बल-मिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मान निरते य उपनिषद्ध धर्मास्ते मिय सन्तु ते मिय सन्तु ॥

अ शान्तिः ! शान्तिः ! शान्तिः

Aum āpyāyantu mamāngāni vāk prānashchakshuh shrotramatho valamindriyāni cha sarvāni sarvam brahmaupanishadam māaham brahma nirākuryām mā mā brahma nirākarodanirākaranam meastu tadātmani nirate ya upanishadsu dharmāste mayi santu te mayi santu | Om shāntih, shāntih, shāntih ||

Translation: Let all my limbs and speech, life-breath, eyes, ears, vitality and all the senses be spiritually strengthened. Let me realise that the substratum of every existence is the Brahman established in the Upanishads. May I never be in aversion to or deny Brahman, nor Brahman deprive me of His Mercy. Let there ever remain the cordial relationship between myself as a servitor and

Brahman, the Supreme Godhead as Served-Master. May all those auspicious Qualities that are glorified in the Upanishads shine forth in me who is an aspirant soul devoted for God-realisation.

May there remain all-round-auspiciousness.

CHAPTER I Section 1

ओमित्ये तदक्षरमुद्रीथमुपासीत । ओमिति ह्युद्रायति तस्योप-व्याख्यानम् ॥ १ ॥

Aum ityetad - aksharam udgitham - upāsita, om - iti hrid gāyati tasya - upavyākhyānam | 1

Translation: One should penetrate upon this syllable AUM, the udgitha, for one sings the Loud-chant (the essence and acme of the entire loud chanting) beginning with Om. Of this, the explanation follows:

Purport:— As we have learnt earlier (In Isha, Katha, Mund, Gita etc.) that the AUM is the Mystical Divine Sound representing the very Supreme Personality of Godhead with His Paraphernalia. But before one gets perfect realisation with the supreme vision of God an aspirant-soul chants this AUM with udgitha-sound viz. with devout mind, with fervour of spirit, with an inmost longing and with a purity of soul for a vision of God. The Upanishad opens with this instruction to culture the AUM on directing one's attention lovingly and continuously towards God.

एषां भूतानां पृथिबी रसः पृथिव्या आपो रसः। अवामोष-धयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाचऋग्रस ऋचः सामरसः साम्न उद्गीथो रसः॥ २॥

eshām bhutānām prithivi rasah prithivyā āpo rasah | apāmoshadhayo rasa oshadhinām purusho rasah purushasya vāg raso vācha rig rasa richah sāma rasah sāmna udgitho rasah || 2

Translation:— The beings are enlivened by the substance of the earth, the earth derives its essential substance from the water, again the plants get their substance from the water, the corporeal body is sustained by the substance of the plants, the function of speech is the essential (faculty) activity of human beings; again among all the spoken sounds Rik-sound is the glory of the speech; the sām-chant is the crest-jewel-sound of the Rik and among the sām-chants AUM is the Paramount Esoteric Aspect.

Purport: - Therefore it shows that AUM is the Substratum of everything that exists. 2

स एष रसानाः रमतमः परमः पराष्यीं ऽष्टमी यदुद्रीथः ॥ ३ ॥

sa esha rasānām rasatamah paramah parāráhyo-astamo yadudgithah || 3

Translation: AUM is the Quintessence of all the substances, is Identical with the Supreme Godhead—the eighth—namely the udgitha remaining in the Paramount Transcendental Plane.

Purport: AUM is above everything of this universe although it is mentioned in the previous mantra as the eighth in the order of the earth and the

rest. AUM is the Transcendental Sound that descends from that Transcendental Plane to the cognitioned soul.

कतमा कतमक्कंतमत्कतमत्साम कतमः कतम उद्गीथ इति विसृष्टं भवति ॥ ४ ॥

Katamā katamārik katamad katamad sāma katamah katama udgitha iti vimristham bhavati || 4

Translation: Which one is the Rik? Which one is the Sama? Which one is the Udgitha?—this is now discussed.

बागेवक्प्राणः सामोमित्येतदश्चरग्नद्रीथः। तद्वा एतन्मिथुनं यद्वाक्च प्राणक्चक्च साम च ॥ ५ ॥

vagevarik prānah sāmaomityetadaksharamudgithah | tadvā etanmithunam yad vāk cha prānashcharik cha sāma cha || 5

Translation: The Rik is speech, the Sāma is the prāna (life), Udgitha is the AUM. Verily, this is a pair namely speech and life, and also the Rik and the Sāma.

Purport: We have learnt (in mantra 2) that the Rik-sound is the glory of the speech, otherwise it is said if the speech is not for chanting the Glory of God, then it is a sound of a frog who by its sound calls for its enemy a snake. So life serves no purpose if it is not utilised for Divine Purpose. Therefore the speech and the very life should be synchronised in chanting Sāma leading to realise the esoteric aspect of AUM.

तदेतन्मिथुनमोमित्येतस्मिनक्षरे सःसृज्यते यदा वै भिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

tadetanmithunamomityetasminnakshare samsrijyate yadā vai mithunau samāgacchata āpayato vai tāvanyonyasya kāmam || 6

Translation: This pair synchronise with the culture of AUM. Verily when a couple become united they serve the very purpose of each other.

Purport: As when a couple are united the two procure each the other's desire, accordingly when the speech and the very life are synchronised in culturing the AUM both the speech as well as the life get themselves satisfied and their true purpose is activities When life's served thereby. with the devotional perspective synchronised representing in speech the very purpose of the life is served as the purpose of conjugal love is not for the else which is sense-gratification but something divine.

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथ-मुपास्ते ॥ ७ ॥

āpayitā ha vai kāmānām bhavati ya etadevam vidvān aksharamudgithamupāste || 7

Translation: One who knows this thus, culturing the udgitha AUM, verily becomes a fulfiller of desires.

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैपा एव समृद्धियदनुज्ञा समर्थियता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्रीथमुपःस्ते ॥ ८॥ tadvā etadanujnāksharam yaddhi kinchānujānātyomityeva tadāhaisho eva smriddhiryadanujnā samardhayitā ha vai kāmānām bhavati ya etadevam vidvānaksharamudgithamupāste || 8

Translation:— This AUM is the symbolic manifestation of God. Therefore, anything in the matter of spirituality this AUM is of assent. And this assent indeed is the fulfilment of the cherished desire. One who knows this thus, and culture, this udgitha AUM, verily becomes his desires fulfilled. 8

तेनेयं त्रयी विद्या वर्तत औमित्याश्रावयत्योभिति श्रःसत्यो-मित्युद्गायत्येतस्यवाक्षरस्यापचित्यै महिम्ना रसेन ॥ ९ ॥

teneyam trayi vidyā vartate om-ityāshrāvayatyomiti shansatyomityudgāyatyetasyaivāksharasyāpachityai mahimnā rasena || 9

Translation: With the utterance of this AUM the threefold knowledge of Vedas proceeds; uttering AUM does one (preceptor) make the pupil listen Vedic lesson; with uttering AUM does one recite Vedic words; with uttering AUM does one chant Vedic Hymns. All the Vedic rites are performed in respect of the worship of this AUM, with Its greatness and with Its essence.

Purport:— As in the Gitā¹ A man consecrating all the Vedic actions with their fruits to God from Whom emanate the energies of actions attains success in life. The AUM is the Mystic Form of God, so by culturing the AUM Which is the essence of the Vedic-lessons one gets his desires

^{·1.} vide XVII. 746

fulfilled by God Himself. The utterance of AUM is vital to the performance of the Vedic rites. 9

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपच्याख्यानं भवति ॥ १० ॥

tenobhau kuruto yashchaitadevam veda yashcha na veda | nānā tu vidyā chāvidyā cha yadeva vidyayā karoti shraddhay-opanishadā tadeva viryavattaram bhavatiti khalvetasyaivākshara-syopavyākhyānam bhavati || 10

Translation:— He who knows the spiritual significance of this as thus, and he who knows not, both may perform Vedic rites as such. Diverse, however, are the ways of knowledge and ignorance. But whatever is performed with the knowledge, faith and devotion that, indeed, becomes really effective. Upto this, is the explanation or greatness of this AUM.

Purport: Here it is stated that religious practice without philosophical wisdom may not bring proper perspective; religious performances must be done with devotional fervour as God is the Giver of fruits.¹

Section 2

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीध-माजहुरनेनेनानभिभविष्याम इति ॥ १ ॥

Detailed information regarding AUM can be had by referring to annotations on Katha and Mundakya Upanishads.

de vāsurā ha vai yatra samyetira ubhaye prājāpatyāstaddha devā udgithamā jahruranenainā nabhibhavishyāma iti || 1

Translation: Verily, when the gods and the demons, both descendents of Prajāpati, contended with each other, the gods took unto themselves the udgitha, resolving: 'with this we shall defeat them.'

Purport:— There are two types of propensities in every human being viz. deva and asura; and ever fighting is going on between the two, each attempting to overcome the other. But when awakening of the soul takes place there prevails good disposition in the senses with the concoction of the culture of udgitha AUM determined to overcome all the devilish or demoniac propensities that rise up with their might in the heart.

ते ह नासिक्यं प्राणग्रुद्गीथग्रुपासाञ्चिकरे तश्हासुराः पाष्मना विविधुस्तस्मात्तेनोभयं जिन्नति सुरिभ च दुर्गन्धि च पाष्मना होष विद्यः ॥ २ ॥

te ha nāsikyam prānamudgithamupāsānchacrire tam hāsurāh pāpmanā vividhustasmāttenobhayam jighriti surabhi cha durgandhi cha pāpmanā hyesha viddhah || 2

Translation:— The gods cultured the udgitha AUM synchronising with the in-breathing in the nose. The demons afflicted that with evil. Therefore with it one smells both the sweet smell as well as the foul one—for it is afflicted with evil.

Purport: See next 7th Mantra.

2

अथ ह वाचमुद्रीथमुपासाञ्चिकिरे ताश्हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना द्येषा विद्वा ॥ ३ ॥

Atha ha vāchamudgithamupāsānchacrire tām hāsurāh pāpmanā vividhustasmāttayobhayam vadati satyamchānritancha pāpmanā hyeshā viddhā || 3

Translation:— Then they cultured the udgitha AUM synchronising with the speech. The demons afflicted that with evil. Therefore with it one speaksboth true and false—for it is afflicted with evil. 3

अथ ह चक्षुरुद्गीयग्रुपासाञ्चिकिरे तद्वासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पद्मयति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्वम् ॥ ४ ॥

Atha ha qhakshurudgithamupāsānchacrire taddhāsurāh pāpmanā vividhustasmāttenobhayam pashyati darshaniyamchādarshaniyancha pāpmanā hyetad viddham || 4

Translation: Then, they cultured the udgitha AUM synchronising with the eye. The demons afflicted that with evil. Therefore with it one sees both the sightly or unsightly—for it is afflicted with evil.

अथ ह श्रोत्रमुद्रीथमुपासाञ्चिकरे तद्धासुराः पाप्मना विविधु-स्तरमात्तेनोभयःश्वणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येत-द्विद्धम् ॥ ५ ॥

Atha ha shrotram udgitham upäsänchacrire taddhäsuräh päpmanä vividhustasmättenobhayam shrinoti shravaniyamchäshravaniyamcha päpmanä [hyetad viddham || 5

Translation:— Then, they cultured the udgitha AUM synchronised with the ear. The demons afflicted that with evil. Therefore with it one hears both the pleasant and the unpleasant, for it is afflicted with evil.

5

अथ ह मन उद्गीयग्रुपासाञ्चिकिरे। तद्वासुराः पाप्मना विविधुस्तस्मात्तेनोभयः सङ्कल्पयते सङ्कल्पनीयं चासङ्कल्पनीयं च पाप्मना द्येतद्विद्वम् ॥ ६ ॥

Atha ha mana udgitham upāsānchacrire taddhāsurāh pāpmanā vividhutasmāttenobhayam sankalpayate sankalpaniyanchāsankalpaniyancha pāpmanā hyetad viddham || 6

Translation: Then, they cultured the udgitha AUM synchronising with the mind. The demons afflicted that with evil. Therefore with it one thinks both good and evil thoughts, for it is afflicted with evil.

6

अथ ह य एवायं ग्रुख्यः प्राणस्तग्रद्गीथग्रुपासाञ्चिकरे तःहाप्रुराऋत्वा विद्घ्वंसुर्यथाश्मानमाखणमृत्वा विघ्वंसेत ॥ ७॥

Atha ha ya eväyam mukhyah pränastamudgithamupäsänchacrire tam häsurä ritvä vidadhvamsuryathäashmänamäkhanamritvä vidhvamseta || 7

Translation:— Then, they reverenced the udgitha AUM as the vital breath, the very substance of life. But when the demons struck that, the demons themselves were crashed to death, just as when one is dashed against a solid stone.

Purport: When the very vitality of life-force is synchronised with the devotional fervour reveren-

tiating the AUM as the Acme and if the evil or demoniac propensities try to peep into heart at once it is crushed to death i.e. no evil propensity can prevail upon such a person who has divinised his senses.

एवं यथाक्मानमालणमृत्वा विष्वःसत एवःहैव स विष्वःसते. य एवंविदि पाप कामयते यश्चैनमभिदासति स एषोऽक्माखणः॥८॥

Evam yathā – ashmānamākhanamritvā vidhvansata evam haiva sa vidhvansate ya evam vidi pāpam kāmayate yashchainamabhidāsati sa esho – ashmā khanah || 8

Translation: Just as a ball of clay would break into pieces being struck against a solid stone, the fate of a devilish person will be when he wishes to do evil to one who cultures the above spiritual practices. A man of wisdom cannot be injured, for he is invincible being established in Truth.

Purport: For one who is established in Truth, nobody can do any harm to him. On the contrary if anyone tries to do any evil he is crushed to death. Lord protects His devotees. The vivid example we find from the episode of Prahlāda. Finally Hiranyakasipu was destroyed by God Himself and the Lord gave full protection to Prahlāda, His devotee.

नैवतेन सुरमि न दुर्गनिध विजानात्यपहतपाप्मा होष तेन यदश्नाति यत्पिनति तेनेतरान्त्राणानवति । एतम्र एवान्ततोऽवित्त्वो । त्क्रामित च्याददात्येवान्तत इति ॥ ९ ॥ Natvattena surabhi na durgandhi vijānātyapahatapāpnā hyesha tena yadashnāti yat pivati tenetarān prānānavati | etamu evāntato - avittvotcrāmati vyādadātyevāntata iti || 9

Translation:— This vital life-force is not affected either by the sweet-smelling or the foul-smelling, for this is quite untouched by any evil. Foods and drinks that are assimilated through this source potentialise other organs. And not finding this vital-force in the mouth, one finally deceases; one finally leaves his mouth open.

तः हाङ्गिरा उद्गीथम्रुपासाञ्चक्र एतम्रु एवाङ्गिरसं मन्यन्तेऽ-**ङ्गानां** यद्रसः ॥ १०॥

tam hāngirā udgithamupāsānchacra etamu evāngirasam manyante - angānām yadrasah | 10

Translation:- Rishi Angirasa cultured this udgitha AUM synchronising with the life's vital-force. People consider that it is indeed, Angiras because it is the substratum of all other organs.

Purport: Angiras means the very vitality of all organs.

तेन तश्ह बृहस्पतिरुद्गीथमुपासाञ्चक एतमु एव बृहस्पति मन्यन्ते वाग्वि बृहती तस्या एष पतिः ॥ ११ ॥

tena tam ha vrihaspatirudgithamupāsānchacra etamu eva vrihaspatim manyante vāgghi vrihati tasyā esha patih | 11

Translation: Brihaspati cultured this udgitha AUM synchronising with this life's vital - force. People consider that it is indeed, Brihaspati, because

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speech is the glory and this is the substratum thereof.

तेन तश् हायास्य उद्गीथग्रुपासाञ्चक एतग्रु एवायास्य मन्यन्त आस्याद्यदयते ॥ १२ ॥

tena tam hāyāsya udgitham upāsānchakra, etamu evāyāsyam manyanta āsyād yadayate || 12

Translation:— Rishi Ayasya cultured this udgitha AUM synchronising with this life's vital-force. People consider that it is indeed, Ayasya, because it goes out from the mouth.

12

तेन तश्ह बको दाल्म्यो विदाञ्चकार। स ह नैमिषीयाना-मुद्राता बभूव सहस्मैभ्यः कामानागायति ॥ १३ ॥

tena tam ha vako dālbhyo vidānchakāra | sa ha naimishiyānāmudgātā vabhuva sa ha smaibhyah kāmānāgāyati || 13

Translation: Vāka, the son of Dalbha, knew it. He became udgātri priest of the rishis of Naimisha. He sang before them to their fulfilment. 13

आगाता ह वै कामानां भवति य एतदेवं विद्वानश्चरमुद्गीथ-मुपास्त इत्यध्यात्मम् ॥ १४ ॥ इति द्वितीयः खण्डः ॥ २ ॥

āgātā ha vai kāmānām bhavati ya etadevam vidvānaksharamudgithamupāsta ityadhyātmam || 14

Translation:— He who knows it thus and cultures this udgitha AUM synchronising with the life's vital-force certainly gains his desire fulfilled. This much with reference to the fulfilment of the desires.

Section 3

अथाधिदैवतं य एवासी तपति समुद्रीथम्रपासीतोद्यन्वा एव प्रजाम्य उद्गायति । उद्यश्कतमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १॥

athādhidaivatam ya evāsau tapati tamudgithamupāsitodyan vā esha prajābhya udgāyati udyamstamo bhayamapa – hantyapahantā ha vai bhayasya tamaso bhavati ya evam veda ||1

Translation:— Now, with reference to the gods: one should culture udgitha identifying It with one Who glows yonder (the sun). It is indeed, the sun on rising enlivens all creatures. He dispels darkness and nightmares or fear. Verily he who knows this becomes a dispeller of fear and darkness in the shape of nescience.

समान उ एवायं चासौ चोष्णोऽयग्रुष्णोऽसौ स्वर इतीममा-चक्षते स्वर इति प्रत्यास्वर इत्मग्रं तस्माद्वा एतिममग्रं चोद्गीथ-ग्रुपसीत ॥ २ ॥

Samāna u evāyanchāsau choshno - ayamushno - asau svara itimamāchakshate svara iti pratyāsvara ityamum tasmād vā etamimamamum chodgithamupāsita || 2

Translation: The vital - force of life and the sun are alike. This is warm and that is warm. People call it (prāna) as vowel and that one (sun) also as vowel as well as consonant. Therefore, indeed, one should synchronise both with udgitha AUM.

Purport:- The life's vital-force and the sun have got their reciprocity. Therefore one should

know that both of them are substantiated by the spirit of udgitha AUM.

अथ खलु न्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः सन्धिः स न्यानो यो न्यानः सा वाक् । तस्मादप्राणन्ननपानन्वाचमभिन्याहर्ति ॥ ३॥

Atha khalu vyānamevodgithamupāsita yadvai prāniti sa prāno yadapāniti so-apānah atha yah prānāpānayoh sandhih sa vyāno yo vyānah sā vāk \ tasmadaprānannanapānan vāchamabhivyāharati || 3

Translation:— The udgitha AUM is to be known as vyāna which is not as such like one's in - breath or out - breath but it is conjection or the stimulating force of in and out - breaths. Therefore such uttarances do not depend upon in or out breaths. (It is done with its divine force).

या वाक्सक्तेस्यादप्राणन्ननपानन्तृचमभिन्याहरति यक्तेत्साम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्न-नपानन्तुद्गायति ॥ ४ ॥

Yā vāk sā rik stasmād aprānannanapānannrichamabhi vyāharati yā rik tad sāma tasmādaprānannanapānam sāma gāyati yad sāma sa udgithastasmādaprānannanapānannudgāyati || 4

Translation:— The speech is Rik. Therefore one utters the Rik without the support of in-breathing and out-breathing. The Rik is the Sāman,. Therefore one sings the Sāman without the support of in-breathing and out-breathing. The Sāman is the udgitha AUM. Therefore one chants the udgitha AUM without the support of in-breathing and out-breathing.

Purport:— The udgitha AUM's the Divine Sound and for Its pronouncement there is a divine force. It has got nothing with material pronouncement that depends upon the regulation of breathings.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्न नपानःस्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत्॥ ५॥

Ato yānyanyāni viryavanti karmāni yathā – agnermanthanamājeh saranam dridhasya dhanusha āyamanam aprānannanapānanstāni karotyetasya hetorvyānamevodgithamupāsita || 5

Translation:— Regarding other actions there requires strength, like the kindling of fire by friction, the running of a race towars a goal, the bending of a stiff bow—all are performed without in - breathing and without out - breathing. On all these accounts one should culture udgitha AUM as vyāna - chanting (a divine force which does not depend upon anything of bodily concern).

अथ खळ्द्भीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाम्मीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीद्रसर्वर स्थितम् ॥ ६ ॥

atha khaludgithāksharānyupāsitodgitha iti prāna evot prānena hyuttisthati vāg girvācho ha gira ityachakshate-annam thamanne hidam sarvam sthitam || 6

Translation: Next, one should also culture udgitha - as ud - gi - tha. Ud to be synchronised with the life's vital force for, through that only one wakes

up, gi to be synchronised with speech for, speech is the sound and tha to the food, for, food enlivens everything on earth.

द्यौरेवोदन्तिरक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरिप्रस्थः सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोन्नवानन्नादो भवति य एतान्येवं विद्वानुद्रीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

dyaureva udantariksham gih prithivi thamāditya evod vāyurgiragnistham sāma veda evod yajurvedo gir rik vedastham dugdhe – asmai vāg doham yo vācho dohoannavānannādo bhavati ya etānyevam vidvānudgithāksharānyupāsta udgitha iti || 7

Translation: Ud is heaven, gi is atmosphere; that is the earth; again ud is the sun, gi is the wind, that is the fire. Again ud is Sāma - veda, gi is Yajur - veda, that rig - veda. For him speech yields the milk (spiritual vitality) which is the reward of speech. He becomes rich in food; and as an eater of food he knows thus and cultures on the udgithat as: ud: gi: tha.

Purport:- see our explanation in Aitariya Upanishad. for more details.

अथ खल्वाज्ञीः संमृद्धिह्रपसरणानीत्युपासीत येन साम्ना स्तोष्यनस्यात्तत्सामीपधावेत् ॥ ८ ॥

Atha khalvāshih samriddhirupasaranānityupāsita yena sāmnā stoshyan syāt tad sāmopadhāvet || 8

Translation:- Now then, the fulfilment of wishes; one should take to the following as the

places of refuge: - one should reflect upon the Saman by means of which one proceeds to sing the Hymns.

यस्यामृचि तामृचं यदार्षेयं तमृषि यां देवतामभिष्टोष्यन्स्यात्तां देवताम्रपधावेत् ॥ ९ ॥

Yasyāmrichi tāmricham yadār sheyam tamrishim yām devatāmabhistoshyān syāt tām devatāmupadhāvet || 9

Translation:— One should reflect upon the Rik in which the Sāman occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a hymn.

9

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तःस्तोमग्रपधावेत् ॥ १० ॥

Yenachchandasā stoshyān syāt tad-chanda upadhāved yena stomena stoshyamānah syād tam stomamupadhāved || 10

Translation: One should reflect upon the metre in which he is about to sing a hymn. One should reflect upon the hymn - form in which he is about to sing a hymn.

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

Yām dishamabhishtoshyan syūt tām dishamupadhāvet | 11

Translation: One should reflect upon the quarter of space toward which he is about to sing a hymn.

आत्मानमन्तत उपसृत्य स्तुवीत दामं घ्यायन्नप्रमत्तोऽभ्याशो ह यदस्मे स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति॥ १२॥ इति तृतीयः खण्डः॥ ३॥

ätmänam antata upasritya stuvita kämam dhyäyannapramattoabhyäsho ha yadasmai sa kämah samridhyeta yatkämah stuviteti yatkämah stuviteti || 12

Translation: Finally one should concentrate upon himself and then sing a hymn reflecting most carefully upon his desired object. Indeed, quickly his desires will be fulfilled and desiring which he may sing a hymn—yea, desiring which he may sing a hymn.

12

Section 4

ओमित्येतदश्वरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योप-च्याख्यानम् ॥ १ ॥

AUM-ityetadaksharamudgithamupāsitomiti hyudgāyati tasyopavyākhyānam || 1

Translation: One should culture udgitha AUM, for every mystic Vedic chanting is sung with AUM. Further explanation thereof is as follows: 1

देवा वै मृत्योर्विम्यतस्त्रयीं विद्यां प्राविशःस्ते छन्दोमिरच्छा-दयन्यदेभिरच्छादयःस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

Devā vai mrityorvibhyatastrayim vidyām prāvishaṃste cchandobhiracchādayan yadebhiracchādayamstacchandasām cchandastvm || 2

Translation: Verily, the gods, when they were afraid of death, took to the performances of Vedic

karmas for threefold gains of dharma-artha and $k\bar{a}ma$. They were illusioned by the metrical hymns. But they thought, thereby they have protected themselves, therefore the metres are called chandas. 2

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदिष साम्नि यज्जिष । ते नु विदित्वोर्ध्या ऋचः साम्नो यज्जिषः स्वरमेव प्राविशन् ॥ ३ ॥

Tānu tatra mrityuryathā matsyamudake paripashyedevam paryapashyadrīchi sāmni yajushi | te nu vidittvordhvā richah sāmno yajushah svarameva prāvishan ||

Translation: Death observed the gods in the ritualistic performances done as the rites of Rik, Sāman and Yajus; just as one might see a fish in water. When the gods found this out, they arose out of the Rik, out of the Sāman out of the Yajus and then took recourse to mystic sound AUM.

Purport:— When a fortunate jiva realises the incapability of the ritualistic performances to release oneself from the jaws of death then he takes recourse to the Transcendental Process of culturing Divine Sound AUM. Bhāgavata says¹ Nay, the honeyed and flowery words of the tree of Vedas have benumbed their mentality to such an extent that it is greatly entangled in the shackles of fruitive actions. Being enticed by the honeyed words of the Vedas, they are immersed in the labyrinth of karma². 3

^{1.} vide VI. 3,25

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव साभवं मजुरेष उ स्वरो यदेतदक्षरमेतदमृतममयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४॥

Yadā vā rikachamāpnotyomityevātisvaratyevam sāmaivam yajuresha u svaro yadetadaksharametadamritamabhayam tat pravishya devā amritā abhaya abhavan || 4

Translation:— Verily, when one learns the Rik, he cultures AUM; it is the same in the learnings of Sāman as well as of Yajus. This AUM indeed, is the original vowel i.e. Self-some; It is Transcendental and Blissful. The gods (here seers) taking recourse to AUM become immortal and blessed.

Purport:— When one fortunate soul realises the true significance of the Vedic lessons or esoteric aspects of the Vedas he takes recourse to the culture of Divine AUM which is Transcendental and Blissful. Therefore, one who takes recourse to this Transcendental Process becomes immortal and blessed. Here in general, the gods are referred to, but gods of heaven never become immortal in its true sense. Therefore it should be understood that the word denotes seers only.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरः स्वरमसृतमभयं प्रविश्वति तत्प्रविश्य यद्मृता देवास्तद्मृतो भवति ॥ ५ ॥

Sa ya etadevam vidvānaksharam pranautyetadevāksharam svaramamritamabhayam pravishati tat pravishya yadamritā devāstadamrito bhavati || 5

Translation: One who knows It thus, takes recourse to that udgitha AUM which is Transcend-

ental and Blissful. And therefore, having taken recourse to It, one becomes immortal, as the seers have become.

5

Section 5

अथ खलु य उद्गीयः स प्रणवो यः प्रणवः स उद्गीय इत्यसौ वा आदित्य उद्गीय एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १ ॥

Atha khalu ya udgithah sa pranavo yah pranavah sa udgitha ityasau vā āditya udgitha esha pranava AUM-iti hyesha svaranneti || 1

Translation: Now, verily, the udgitha is the AUM. What is AUM that is udgitha. And so verily, the sun is like udgitha because the effulgence of the sun is of the AUM for the sun is illumined by the glorification of AUM.

Purport: The Divine pronouncement is the udgitha giving expression to AUM therefore both are identical. The sun shines as the symbol of glory of the AUM.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषी-तिकः पुत्रमुवाच रश्मी स्त्वं पर्यावर्तयाद्वहवो वै ते भविष्यन्तीत्यधि-दैवतम् ॥ २ ॥

Etamu evāhamabhyagāsisham tasmānmama tvameko-asiti ha kaushitakih putramuvācha rashmimstvam paryāvartayād vahavo vai te bhavishyantityadhidaivatam || 2

Translation: 'I sang praise to him alone; therefore you are my only son'—thus spoke Kausitaki to his son. Reflect upon the udgitha as the rays of

the sun; verily you will have many (sons); this with reference to the Adhidaiva.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ।। ३ ॥

athādhyātmam - ya evāyam mukhyah prānastamudgithamupāsitomiti hyesa svaranneti || 3

Translation: Now with reference to the selfone should reflect upon AUM as that which is the vital-force of the life for it continually sounds AUM.

एतम्र एवाहमस्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषी-तिकः पुत्रम्रवाच प्राणाः स्त्वं भूमानमभिगायत। द्वहवो वै मे भविष्य न्तीति ॥ ४ ॥

Etamu evähamabhyagāsisham tasmānmama tvameko-asiti ha kaushitaktih putramuvācha prānāmstvam bhumānamabhigāyatād vahavo vai me bhavishyantiti || 4

Translation:— I sang praises unto that alone; therefore you are my only son; thus spoke Kausitaki to his son. Sing praise unto the udgitha as manifold, verily you will have many sons.

4

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होत्पदनाद्भेवापि दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

Atha khalu ya udgithah sa pranavo yah pranavah sa udgitha iti hotrishadanā ddhaivā pi durudgitama nusamā haratiti || 5

Translation: Now verily, the udgitha is AUM; AUM is the udgitha. With this realisation from the

seat of a hotri priest even when one sings wrongly that singing is corrected, yea everything is put in order again.

5

Section 6

इयमेवर्गिप्रः साम तदेतदेतस्यामृच्यध्यूदः साम तस्माद्य-ध्युदः साम गीयत इयमेव साग्निरमस्तत्साम ॥ १॥

Iyamevargagnih sāma tadetadetasyāmrichadhyudham sāma tasmādrichyadhyudham sāma giyata iyameva sā agniramastad sāma || 1

Translation:— The earth is the Rik and fire is the Sāman. This Sāman rests on that Rik. Therefore the Sāman is sung as resting upon the Rik. $S\bar{a}$ is this earth; ama is fire. That makes Sāma.

Purport: For the performance of Jyotishtoma Homa one ought to think of the Rik as the earth (altar) and the Sāman as the sacrificial fire.

अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्युदश्साम तस्मा-दृच्यध्युदश्साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

antarikshameva rig vāyuh sāma tadetadetasyāmrichyadhyudham sāma tasmādrichyadhyudham sāma giyate - antarikshameva sā vāyuramastad sāma. ||

Translation: The space is Rik, the air is Sāman. This Sāman rests on that Rik. Therefore the Sāman is sung as resting on the Rik. The space is $s\bar{a}$ and the air is ama, and that makes Sāma

धौरेवर्गादित्यः साम तदेतदेतस्यामृच्यष्यूदःसाम तस्मा-दृष्यष्युदः साम गीयते धौरेव सादित्योऽमस्तत्साम ॥ ३ ॥ dyaureva rigādityah sāma tadetadetasyāmrichyadhyudham sāma tasmādrichyadhyudham sāma gīyate dyaureva sādityo - amastad sāma || 3

Translation:— The heaven is Rik. The sun is the Sāman. This Sāman rests upon that Rik. Therefore the Sāman is sung as resting upon the Ric. Sā is heaven; ama is the sun. That makes Sāma. 3

नक्षत्राण्येवर्क्चन्द्रमाः साम तदेतदेतस्यामुच्यष्युदः साम तस्माद्यच्युदः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम॥ ४॥

nakshatrānyeva rik chandramāh sāma tadetadetasyāmrīchyadhyudham sāma tasmādrichyadhyudham sāma giyatenakshatranyeva sā chandramā amustad sāma || 4

Translation:— The stars are Rik and the moon is Sāma. This Sāma rests upon that Rik. Therefore the Sāma is sung as resting upon the Rik. The stars are $s\bar{a}$ and the moon is ama and that makes Sāma. 4

अथ यदेतदादित्यस्य शुक्लं माः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यष्युढश्साम तस्माद्ययध्युढश साम गीयते ॥ ५ ॥

atha yadetadādityasya shuklam bhāh saivarigatha yaunilam parah Krishnam tad sāma tadetadetasyāmrichyadhyudham sāma tasmādridrichyadhyudham sāma giyate || 5

Translation: Now, the white lustre of the sun is the Rik; the Sāma is the dark, the ultra black Shyāmasundara—this Sāma rests upon the Rik. Therefore, the Sāma is sung as resting upon the Rik.

Purport:— The most fortunate one can visulise the Transcendental Nilam parah Krishnam: Shyāmasundara Form within the most effulgent glow. Generally, the white effulgence of the sun is seen through naked eyes so the Rik mantras are chanted by the Vedic ritualistic scholars but a mystic devotee alone knows the esoteric aspect of Sāma where Shyāmasundara Sri Krishna-Rupa is the hidden Truth. In Nāradiya Pancharātra: "Jyotirabhyantare rupam atulam shyāmasundaram". 5

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुहिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

Atha padevaitadādityasya shuklam bhāh saiva sā-atha yannilam parah krishnam tadamastad sāmātha ya esho-antarāditye hiranmayah purusho drishyate hiranyashmashrurhiranyakesha āpranakhāt sarva eva suvarnah || 6

Translation: Now, the white effulgence of the Sun is $s\bar{a}$ and the dark, ultrablack $(shy\bar{a}m)$ is the ama that makes $s\bar{a}ma$. Now that Shy $\bar{a}masundara$ Person Who shines like effulgent gold (though He is Shy $\bar{a}ma$ but here it is stated as Hiranmaya Purusha of Golden Hued Personality) is visualised within the sun (Brahmajyoti), has a golden beard (most beautiful face) and golden hair (most attracting curling hair). He is exceedingly brilliant, even unto the fingernail tips.

Purport:- Refer to the next Mantra.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति इ वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

tasya yathā kapyāsam pundarikamevamakshini tasyoditi nāma sa esha sarvebhyah pāpmabhya udita udeti ha vai sarvebhyah pāpmabhyo ya evam veda || 7

Translation: His Eyes are brilliantly beautiful like Lotus. His Blissful Name is 'ut' Transcendental. He is above mundanity. Verily he who realises Him thus, goes beyond mundane blemish.

Purport: Here in the 6th and 7th Mantras the Transcendental Personality of Supreme God-head is described. It is clearly stated here that beyond the effulgent glow which is realised by the jnāni as Brahman (Brahmajyoti), the mystic devotee visualises the Shyamasundara Dvibhuja Muralidhara Sri Krishna-Rupa through the chanting of mystic Sāma udgitha AUM. This Shyamasundara Form most brilliantly shines like the burnishing gold with the most beautiful Bliss-beaming Face being kissed by the curling coil of most charming and attractive coil of black hair (His curling coil of black hair is so brilliantly beautiful that shines like dazzling gold). His every part of the Body is exceedingly brilliant, even the tips of the Nails are 'clothed in beauty of eternal spring' and fully blossomed with all the Effulgence. His Ever-fresh gladdening Beauty and Ever-Blissful Two Eyes are tinged with redness like the undimmed lustre of the freshly blossomed Lotus shining on the blue waters of the Yamunā. But most blasphemously the Māyāvādis compare

such beautiful Two Eyes of the Blissful Lord with the redness of the nates of a monkey.¹ 7

"In ancient times there was a city called Kanchi in the South 1. of the country. In that city there lived a very famous professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other professor in the whole of that part of the country who was his equal in learning. Lakshmana-Desika (Ramanuja) went to him for the purpose of study. He resided with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha following the interpretation of Shankaracharya was explaining this well-known text and explaing Kapyāsam Pundarikam as the two eyes of God are red like the hind - part of a monkey. This caused intense - pain in the heart of Ramanuja. He was at that time engaged in tending the person of his teacher. He felt very much pained on hearing this kind of explanation for the Holy Form of God - head. The tears fell in drops on the back of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha and he asked Ramanuja about the cause of his grief. Ramanuja then said that there was no need to explain the word 'kapyāsam' in such a blasphemous manner especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God the most Revered Lord and Master of all, with the worst part of the body of a monkey?

Yadavaprakasha was very angry on hearing the words of Ramānuja. He reprimended Rāmānuja in severe terms, 'How highly impertinent for a mere lad to find fault with the interpretation of Achārya Shankara! Was it possible that there could be any other explanation of the text than that of the Achārya?' Rāmānuja replied with all modesty: "Yes, there is another meaning of the text which augments the happiness of the spiritually enlightened. Achārya's explanation is intended for deluding those persons who are endowed with an unspiritual aptitude. I am telling you the other meaning. Deign to listen to my words".

Thereupon Rāmānuja offered this famous explanation of 'Kapyāsam' in the text. 'Kam' means water. That which drinks water is 'Kapi'. 'Kapi' is thus no other than the stem of the lotus. That which is placed on the stem is 'Kapyāsam'. In other

His Blissful Name is 'ut' beyond mundane affairs. In all respect His such Form is above any mundane blemish. Everything is Transcendental and absolute. There should not be any anthropomorphic ideas imposed upon Him.

Now after the visualising of the Shyāmasundara Form how the Hiranmayah Purushodrishyate: come? So it is very clear here that the Vasudeva Krishna is not the visible object of the seers. It is the Rasarāj and Mahābhāva viz. Shyāmasundara Sri Krishna enveloped by the lustre of a Golden Figure (Sri Rādhā) -the Eternal-Couple Moiety. This is the Mādhurya-Vigraha i.e., Lord of Love and Beauty and Atharva Veda says: the Glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him Hiranmaya Gaura that is Sri Shyāmasundara Sri Krishna, the Supreme Par-excellence in His Audārya - Vigraha (Lord of Beatitude) taking the fair complexion and the deepest ecstatic sentiment of Sri Rādhā, the counter Moiety (ontologically Both are ever One) He revealed Himself in His combined Entity as Sri Gaurānga (Hiranmaya: Sri Krishna Chaitanya).

(2) Hiranyashmashruh:— The literary meaning of this word is golden beard. But neither in any other Shruti nor in Smriti nor in Purānas we find any reference about the beard of the Supreme Godhead. No doubt some of the Incarnations of the God such as Sri Nrisimha, Parasurāma etc. have their beards.

words the two Eyes of that Supreme Person are tinged with red-like undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

But here in this context it is spoken about the Supreme Godhead Who is clearly identified with Syāmasundara Krishna (Krishnastu Bhagavān Svayam) and we have showed that Hiranmaya Purusha clearly indicates Rasarāj and Mahāhāva (Rādhā & Krishna) and also Their Ontologically united Transcendental Manifestation Sri Gaurānga (Sri Chaitanya - Audārya Vigraha). And none of Them in Their Self - some Transcendental Form is having any beard. At the same time it is Shruti Mantra which must be reconciled without any contradiction. So to reconcile the apparant contradiction we should come to the understanding of shmashru denoting the Cheeks and Chin of the Lord.

Refer in this context :-

- "How makara shaped dazzling ear ring Swings from His Ears Kissing His Cheeks".
- (3) āpranakhat sarva eva suvarnah:— He is exceedingly brilliant, every portion of His Body upto the nail tips shines like burnishing gold; yea, He is so fascinatingly beautiful that

'He is clothed in beauty of eternal spring fully blossomed with all His Effulgence that the Atmarama-munis Who all are ever free from all attachment Are fascinated to love Him with poignancy'.

तस्यक्चं साम च गेष्णौ तस्मादुद्गीथस्तस्माच्वेवोद्वातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यिवदेवतम् ॥ ८॥ इति षष्ठः खण्डः ॥ ६ ॥ Tasya rik cha sāma cha geshnau tasmād udgithastasmātivevodgātaitasya hi gātā sa esha ye chāmushmād parāncho lokāsteshām cheshte devakāmānām chetyadhidaivatam

Translation:— The Rik and the Sāma are the mystic glorifications of His. Therefore they are known as udgitha AUM. Hence He is udgitha AUM and one who chants this udgitha is known as udgātri priest. Moreover He is the Sportive Lord of the worlds that are beyond the yonder sun, and also of the gods' desires. Thus is the reference with the adhidaivatam.

Purport: Further in this mantra it is clear that both the Rik and the Sāma extoll His Glory only. Their main support is udgitha AUM which is identical with Him. The udgitha priest when he chants Rik and Sāma, should know pretty well that the Sounds thereof are transcendental because the Lord in Whose glorification he chants the Rik and Sāma is the Lord of that world which transcends the zones of yonder sun. They are also the worlds which the gods and mystic seers want to gain. 8

Section 7

अथाध्यातमं वागेवकप्रीणः साम तदेतदेतस्यामृच्यध्यूढः साम तस्माद्य्यूढः साम गीयते । वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥

Athādhyātmam vāgevarik prānah sāma tadetadetasyāmrichyadhyudham sāma tasmādrichyadhyudham sāma giyate, vāgeva sā prāno amastad sāma || 1

Translation: Now, with reference to the body. The Rik is the substratum of the speech and the Sāma is of the breath. Sāma rests upon that Rik.

Therefore the Sāma is sung as resting on the Rik. $S\bar{a}$ is the support of speech and ama is of the breath. That makes Sāma.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यच्यूढरसाम तस्माद्व्यूढर साम गीयते । चक्षुरेव सात्मामस्तत्साम ॥ २ ॥

Chakshureva rgātmā sāma tadetasyām richyadhyudham sāma tasmādrichadhyudham sāma giyate \ chakshureva sātmā amastad sāma || 2

Translation:— The Rik is the substratum of the eye; the Sāma is the ātman (soul). This Sāma rests upon the Rik. $S\bar{a}$ is of the eye and ama is of the soul. That makes Sāma.

श्रोत्रमेवर्ङ्सनः साम तदेतदेतस्मामृच्यध्युदः साम तस्मा-दृच्यष्युदः साम गीयते । श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

shrotrameva rik manah sāma tadetasyāmrichyadhyudham sāma tasmādrichyadhyudham sāma giyate | shrotrameva sā mano-amustad sāma || 3

Translation:— The Rik is the substratum of the ear and Sāma is of the mind. This Sāma rests upon that Rik. Therefore the Sāma is sung as resting upon the Rik. Sā is of the ear; ama is of the mind. That makes Sāma.

अथ यदेतदक्षाः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेवदेतस्यामृच्यध्यूदः साम तस्माद्यच्यध्यूदः साम गीयते । अथ यदेवैतदक्षाः शुक्लं माः सैव साथ यन्नीलं परः कृष्णं तद-मस्तत्साम ॥ ४॥

Atha yadetadakshnah shuklam bhah saivargatha yannilam parah krishnam tad sama tadetadetasyamrichyadhyudham sama giyate | atha yadevaitadak-shnah shuklam bhah saiva sa-atha yannilam parah krishnam tadamastat sama ||

Translation: Again, the Rik is the substratum of the bright - sight of the eye and the Sāma is of the black - shining eye - ball. This Sāma rests upon that Rik. Therefore, the Sāma is sung as resting upon the Rik. $S\bar{a}$ is of the bright shining of the eye and ama is the shining black eye-ball. That makes Sāma.

Purport: In all these four mantras it is stated that in everything the substratum is the Divinity. 4

अथ य एषोऽन्तरिक्षणि पुरुषो दृश्यते सैवर्कतत्साम तदुक्थं तद्यज्ञस्तद्ब्रह्म तस्यतस्य तदेव रूपं यद्मुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णो यन्नाम तन्नाम ॥ ५॥

Atha ya esho - antarakshini purusho drishyate saivarik tat sāma taduktham tad yajustad brahma tasyaitasya tadeva rupam yadamushya rupam yāvamushya geshnau tau geshnau yannāma tannāma || 5

Translation:— Now, this Person Who is seen within the eye (viz. the presiding Deity of the eye who gives the vision) is the Rik, Sāma, Uktha, Yajus, nay, the Brahman. The Form of this Person is the same of that Person seen in the sun (stated in the previous section). The Glories of the Former are the Glories of this Purusha. The Name of the one is the Name of the other.

Purport:— The Monitor-self, Who is the Presiding Deity of the eye is the very same Divinity that is effulgently shining in that luminous Transcendental World. The Paramātman is not a different Entity. It must be known that one God shines forth everywhere.

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धन-सनयः ॥ ६ ॥

Sa esha ye chaitasmādarvāncho lokāsteshām cheste manushakāmānāmcheti tad ya ime vināyām gāyantyetam te gäyanti tasmātte dhanasanayah || 6

Translation:— That Lord is the Lord of all the worlds that are under below the transcendental ones as also of the desired objects of men. So those who sing on Vinā sing of Him. Therefore, they become endowed with desired objects.

Purport:— The Lord of Transcendence is the Lord of all the worlds including the mundane and He is the Bestower of one's desired object. Therefore whatsoever may be one's desire one need not worship other gods thinking them as the givers of the desired objects. Because He is the Lord Who rules over all other deities. So it is better that one should sing His Glory alone.

अथ य एतदेवं विद्वान्साम गायत्युमौ स गायित सोमुनैव स एष ये चामुन्मात्पराञ्चो लोकास्ता इचाप्नोति देवकामा इच्च ॥ ७॥

I.7.7-9] CHANDOGYA-UPANISHAD

Atha ya etadevam vidvān sāma gāyatyubhau sa gāyati soamunaiva sa esha ye chāmushmāt parāncho lokāstānshchāpnoti devakāmānshcha || 7

Translation: Now, he who sings the Sama after knowing the Deity udgitha thus, sings to Both (the Monitor - self and the Supreme self). Through (the Grace of) that Supreme Self he gets the worlds beyond the range of the sun and also the gods' desires.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताश्च्चाप्नोति मनुष्य-कामाश्च्च तस्मादु हैवंविदुद्गाताब्रूयात् ॥ ८॥

Athānenaiva ye chaitasmādarvāncho lokāstānshchāpnoti manushyakāmānshana tasmāduhaivavamvidudgātā vruyāt || 8

Translation: And through the minor gods he wins the worlds for which they are agents and also the objects of ignorant ones. Therefore, an udgātripriest, who knows this should ask the sacrificer: 8

कं ते का नमागायानीत्येष द्येव कामाग्रानस्येष्टे य एवं विद्वानसाम गायति साम गायति ॥ ९॥ इति सप्तमः खण्डः । ७॥

Kam te kāmamāgāyānityesha hyeva kāmāgānasyeste ya evam vidvān sāma gāyati sāma gāyati || 9

Translation: What desire shall I obtain for you by singing the Sāma? For he alone becomes capable of obtaining the desires through singing—knowing thus sings the Sāma—yea, sings the Sāma.

9

Section 8

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यक्वै-कितायनो दाल्भ्यः प्रवाहणोजैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

Trayo hodgithe kushalā vabhuvuh shilakah shālāvatyashchaikitāyano dālbhyah pravāhano jaivaliritite hochurudgithe vai kushalāh smo hantodgithe kathām vadāma iti || 1

Translation: There were three men proficient in the udgitha: Shilaka, the son of Shalvat. Chaikitāyana of the Dālbhya group and Pravāhana, the son of Jivala. They said: 'we are indeed, proficient in the udgitha. Let us sit together to have a discussion on the udgitha.

तथेति ह समुपविविद्यः स ह प्रवाहणो जैवलिरुवाच भग-वन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचः श्रोष्यामीति ॥ २ ॥

Tatheti ha samupavivishuh sa ha pravāhano jaivaliruvācha bhagavantāvagre vadatām brāhmanayorvadatorvācham shroshyāmiti || 2

Translation: - 'So be it', said they and sat together. Then Pravāhana Jaivali said: 'hon'ble sirs you two speak. I will listen to you both the Brahmanas discussing.'

स ह शिलकः शालावत्यश्चैिकतायनं दारभ्यग्रवाच हन्त स्वा पुच्छानीति पुच्छेति होवाच ॥ ३ ॥

^{1.} From this it appears clearly that Pravahana Jaivali was not a brahmin also ref.; -V. 3.5

Sa ha shilakah shālāvatyashchaikitāyanam dālbhyamuvācha hanta tvā pricchāniti priccheti hovācha || 3

Translation: Next, Shilaka Shālāvatya said to Chaikitāyana Dālbhya, Well, may I put the question, if you are so pleased. Yea, you may do so. 3

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४॥

Kā sāmno gatiriti svara iti hovācha svarasya kā gatiriti prāna iti hovācha prānasyakā gatirityannamiti hovāchānnasya kā gatirityāpa iti hovācha || 4

Translation: He asked: "What is the echo of the Sāma? He replied: 'It is vowel'. Q: 'What is the source of the Vowel?' A: 'It is the vital force of life.' Q: 'What is the source of sustaining the life?' A: 'It is the food'. Q: 'What is the source of food' A: 'It is the water.'

Purport:- see 6.

4

अपां का गतिरित्यसौ लोक इति होवाचामुख्य लोकस्य का गतिरिति न स्वर्ग लोकमितनयेदिति होवाच स्वर्ग वयं लोकस्सामा-भिसःस्थापयामः स्वर्गसःस्तावःहि सामेति ॥ ५ ॥

Apām kā gatirityasau loka iti hovāchāmushya lokasya kā gotiriti na svargam lokamatinayediti hovācha swargam vayam lokam sāmābhisamsthāpayāmah swargasamstāvam hi sāmeti | 5

Translation: Q. 'What is the source of water?' A: 'It is the yonder world.' Q: 'What is the source of the yonder world?' A: 'Sāma (udgitha) cannot carry one beyond the heavenly world. Therefore,

we establish that the Sāma is the heavenly world, for Sāma is hymned as the glory of the heaven.'

Purport: See 6.

5

तः ह शिलकः शालावत्यश्चैिकतायनं दारुम्यग्रवाचा-प्रतिष्ठितं वै किल ते दारुभ्य साम यस्त्वेतिर्हं ब्रूयान्मूर्घा ते विपति-ष्यतीति मूर्घा ते विपतेदिति ॥ ६ ॥

Tam ha shilakah shālāvatya shchaikitāyanam dālbhyamuvāchāpratishthitam vai kila te dālbhya sāma yastvetarhi bruyānmurdhā te vipatishyatiti murthā te vipatediti || 6

Translation: Then having been not satisfied with the answer of Chaikitāyana Dālbhya the questioner Shilaka Shālāvatya said: 'verily, indeed, your Sāma, O Dālbhya is unsupported. If some one were to say: 'Your head will fall off', surely your head would fall off.'

Purport: - Chakitāyana Dālbhya, ritualistic udgātri-priest knows that the Sāma-chant may lead oneself unto the heavenly worlds and beyond that the result of his performances cannot lead. And his all these performances are with materialistic support and within the environment of the phenomena which is a childish talk to a man of wisdom like Shilaka Shālāvatya who straightway declares, 'my dear, Dālbhya, your statement is not fruitful, and without any support. Therefore such statement is disgraceful and such imprudent utterance, actually would bring down your head. So Shruti's utterance of Svarga vai lokah sāmaveda the Sāma Veda is the world of heaven does not offer the all-comprehensive 4-5-6 meaning.

इन्ताइमेतद्भगवतो वेदानीति विद्धीति होवाचाग्रुष्य लोकस्य का गितिरित्ययं लोक इति होवाचास्य लोकस्य का गितिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकश्सामाभिसश्स्थापयामः प्रतिष्ठासश्स्तावशिह सामेति ॥ ७॥

Hantā - ametadbhagavato vedānīti viddhiti hovāchāmushya lokasyakā gatirityayam lokam iti nayedili hovāchāsya lokasya kā gatiriti na pratishthām lokamatinayediti hovācha pratishthām vayam lokam sāmābhisamsthāpayāmah pratishthā-samstāvam hi sāmeti

Translation:— Dālbhya, said, "well, I would like to know all about this from your honour". Shilaka said, 'yes why not?'. 'I shall be pleased to tell you.' Q.: 'Then kindly tell me what is the gain or prospect of that heavenly world?' A: 'After all, the prospect thereof does not lead beyond the mundanity. Here one cannot voice the Sāma beyond the range of this world. Therefore, Sāma (udgitha) is located in this world as its support, for, here Sāma is extolled as the phenomenal.

तः ह प्रवाहणो जैवलिरुवाचान्तवद्धे किल ते शालावत्य साम यस्त्वेति हूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ता-हमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ८ ॥

Tam ha pravāhano jaivaliruvāchāntavadvai kila te shālāvatya sāma yastvetarhi vruyānmurdhā te vipatishyatiti murdhā te vipatediti hantā hametad bhagavato vedāniti viddhiti hovācha | 8

Translation:— Pravahana Jaivali said: 'verily indeed, your Sāma, O Sālāvatya, has a further end. If someone now were to say, 'your head will fall off' your head would fall off. When Shālāvatya said, will

you be kind enough to let me learn this from you? Yes, why not, I shall be pleased to tell you.

Purport:— Now Shālāvatya only refuted the ritualistic theory by showing its ephemerality but nothing positive he gave; at which Pravahana Jaivali remarked, O Shālāvatya, your utterance has got something more to be spoken. You have told Chaikitāyana Dalbhya that his remarks were not fruitful, and without any support and such imprudent utterances actualy bring down one's head with shame. Nothing substantial you could do with well-established views. At this remark of Pravahana Jaivali, a non-brahmin (Kshatriya) is to enlighten Shālāvatya, a Brahmin in the proper way. That will be done in the following section.

Section 9

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भृतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १ ॥

Asya lokasya kā gatirityākāsha iti hovācha sarvāni ha vā imāni bhutānya ākāshādeva sumutpadyanta ākāsham pratyastam yantyā-ākāsho hyevaibhyo jyāyānākāshah parāyanam || 1

Translation: Shālāvatya asks, 'What is the substratum of this world?' Pravahana says: It is Akāsha. All these beings emanate from Akāsha alone. They finally return back to Ākāsha, because Ākāsha alone is greater than all beings and Ākāsha is the final Goal for every being.

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Purport:- Here Akāsha denotes Supreme Purusha: refer Vedantasutra' 'ākāshastallingāt'. Such terms as Akāsha and the like are used here setting forth the creation and government of the world—They designate not the thing-sentient or non - sentient, which is known from ordinary experience, but Brahman. In Kathopanishad. 'All these beings spring from ākāsha only - that is the whole world had originated from Akasha only, and from this it follows, that 'Akasha' is none other than the Efficient-Cause of the world i.e. Brahman'. Further.3 'If this 'Ākāsha' is not bliss? 'Ākāsha' indeed, is the evolver of names and forms.4 It thus appears that the 'Akasha' in the text under discussion denotes the Highest-self with His Characteristics for, the Qualities which the mantra attributes to 'Akasha' viz. the Siugle-cause of the entire world, Greater than all and the Rest for all, clearly indicating the Highest - self.

The non-intelligent elemental 'ether' cannot be called the cause of all, since intelligent beings cannot be its effects, nor can it be called the 'rest' of intelligent beings, and can be called 'greater' than all. In the following mantra it is rendered clearer.

स एष परोवरीयानुद्रीयः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान् परोवरीयाः समुद्रीथम्रपास्ते ॥ २ ॥

^{1.} vide V. I. 1.22

^{2.} vide I. 9.1

^{3.} Tai. Up. II. 7.1

^{4.} K. Up. VIII. 14.1

[I.9.2-4]

Sa esha parovariyānudgithah sa esho anantah parovariyo hāsya bhavati parovariyaso ha lokānjayati ya etadevam vidvān parovariyān samudgithamupāste || 2

Translation: So, this 'Ananta' is the udgitha AUM, the Paramount-self and He is Transcendental. Knowing the Divine Characteristics as such, one cultures this most excellent transcendental AUM following the path of devotion. He becomes supremely blessed and attains the highest world. 2

तःहैतमतिधन्ना शौनक उद्रशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्रीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावद्स्मिँल्लोके जीवनं भविष्यति ॥ ३ ॥

Tam haitamatidhanvā saunaka udarashāndilyā yoktvovācha yāvatta enam prajāyāmudgitham vedisyante parovariyo haibhyastāvadansmilloke jivanam bhavishyati || 3

Translation: When Atidhanvā Shaunaka told this udgitha to Udarashāndilya, he also said: 'As long as they—your offsprings know this udgitha so long they will have the most excellent life in this world.

तथामुब्दिं हलोके लोक इति स य एतदेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिंहलोके जीवनं भवति तथामुब्दिंहलोके लोक इति लोके लोक इति ॥ ४ ॥

Tathāmusminlloke loka iti sa ya etadevam vidvānupāste parovariya eva hāsyāsminlloke jivanam bhavati tathā emusmin loke | loka iti loke loka iti ||

Translation: And likewise a world in yonder too. He who knows and cultures this AUM thus,

has the most excellent life in this world, and likewise in the yonder world also.

Section 10

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिई चाक्रीयण इभ्यग्रामे प्रद्राणक उवास ॥ १ ॥

Matachihateshu kurushvātikyā saha jāyayoshastirha chācrāyana ibhya grāme pradrānaka uvāsa || 1

Translation: When the crops in the Kuru State had been destroyed by hailstorms there lived in the village of a very rich man, a very poor man, by name Ushasti Chākrāyana with his young wife, Ātiki.

स हेभ्यं कुल्माषान्खादन्तं विभिक्षे तः होवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

Sa hebhyam kulmāshān khādantam vibhikshe tam hovācha neto - anye vidyante yaccha ye ma ima upanihitā iti || 2

Translation:- He begged food of the rich man while he was eating beans. The latter said to him: 'I have no other than these which are set before me.'

Purport: - 'The things which are remaining after eating those impure things are referred to as the remains'.

एतेषां मे देहीति होवाच तानस्मै प्रद्दी इन्तानुपान-मित्युच्छिष्टं वे मे पीतः स्यादिति होवाच ॥ ३॥

Eteshām me dahlti hovācha tānasmai pradadau hantānupānamityucchishtam vai me pitam syāditi hovācha || 3

II.10.4

Translation: He said, 'give me even that'. He gave him all those remainings and also said, 'here is drink.' But Ushasti said, 'That would be 'left-over' for me since it is left by another after drink (hense impure).'

न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखाद-न्निति होवाच कामो म उदपानमिति ॥ ४ ॥

Na svidete-apyucchishtā iti na vā ajivishyami-mānakhādanniti hovācha kāmo ma udapānamiti || 4

Translation: Are not these beans also remnants and so impure? 'Indeed', said he, I could not live if I did not eat these beans. Whereas, the drinking of water is at my will'.

Purport:- It shows although Ushasti was a man from higher caste but when his life was at stake there was no other go but to eat even the remnants from a plate of a much lower caste. But he refused to take water since it was not so needed at the time. reminds us of the previous section that Shālāvatya who was a Brāhmin by birth did not feel disgraceful to learn the Truth from Pravahana, a Kshatriya by birth. So from the present context the remnant food denotes spiritual knowledge. But water here denotes ephemeral-worldly or celestial gains which are always considered by a man of wisdom as impure; therefore an aspirant after spiritual wisdom should never accept such gains. Ākāsha is above and water is below—Ākāsha is Godhead whereas water is the world.

स ह खादित्वातिशेषाञ्जायाया आजहार साम्र एव सुभिक्षा

Sa ha khāditvā-atisheshānjāyāyā ājahāra sāgra eya subhikshā vabhuva tān pratigrihya nidadhau

Translation: Ushasti, after he had eaten, brought the remaining to his wife. She had already obtained her food by alms; so after receiving these she kept them safe.

स ह प्रातः सञ्जिहान उवाच यद्वतान्नस्य लमेमहि लमेमहि धनमात्राः राजासी यक्ष्यते स मा सर्वेरार्तिवज्येवणी-तेति॥६॥

Sa ha prātah sanjihāna uvācha yad-vatānnasya labhemahi labhemahi dhanamātrām rājāsau yakshyatezsa mā sarvairārt-vijyairvriniteti

Translation: Next morning while he arose from his bed he said, 'Oh, if we could get some food, I could earn a little wealth. The king is going to have a sacrifice performed for himself. He might choose me to perform all the priestly works.'

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वाम्धं यज्ञं विततमेयाय ॥ ७ ॥

Tam jäyovächa hanta pata ima eva kulmäshä-iti tän khäditvä amum yajnam vitata-meyäya ||

Translation: His wife said, 'here my master, are the beans (that yesterday you gave me).' Having eaten them he went over to that sacrifice, which was being performed.

Purport:- The spiritual knowledge that one receives from a worthy Guru as in the case of food must be eaten when there is hunger and taste. And this food is actually kept hidden by Bhaktidevi representing here wife. The intuitive wisdom that one receives from the Guru must be nurtured with the devotional practices then only there comes the spiritual strength.

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतार-मुवाच ॥ ८॥

Atrodgā trinā stā ve stoshyamā nā nupopavivesha sa ha prastotāramuvā cha ||

Translation: Then he approached udgātripriests, as they were about to chant the hymns in the place assigned for the performance. Then, he said to the prastotri - priest.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मुर्घा ते विपतिष्यतीति ॥ ९॥

prastotryā devatā prastāvamanvāyattā tāncheda-vidvān prastoshyasi murdhā te vipatishyatiti || 9

Translation: 'O Prastotri - priest, if you begin to pronounce the hymns without knowing fully well all about the Divinity and also the Deity of the hymns, your head will fall off'.

Purport:- Without knowing the spiritual significance of the Presiding Deity of the Vedic hymns hypothetically if one merely chants the hymns

I.10.10-11] CHANDOGYA-UPANISHAD

thereby spiritual offence is committed which brings down ultimately total ruination.

एवयेवोद्गातारमुवाचोद्गातर्या देवतोद्गीयमन्वायता तां चेदविद्वानुद्गास्यसि मुर्घा ते विपतिष्यतीति ॥ १० ॥

Evamevadgātāramuvāchodgātaryā devatodgithamanvāyattā tānchedavidvānudgāsyasi murdhā te vipatishyatiti | 10

Translation: He further told the Udgātri-priest: "O Udgātri, if you chant the Udgitha (AUM) without knowing the Divinity with Whom Udgitha (AUM) is identified, your head too will fall off".

Purport: Not only a ritualistic priest is to be warned in respect of his inadequacy of the knowledge and significance of the Vedic chants but even one who mainly cultures Sāmaveda with the support of Udgitha AUM as he also must be well-established in spiritual significance that such chants are Transcendental Processes. Mere artificial culturing of AUM without aiming at Its Deity Who is none but the Supreme Purusha (Sri Krishna), it will be most offensive which ultimately makes oneself lose his spiritual merit.

एवमेव प्रतिहर्तारम्रवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्घा ते विपतिष्यतीति ते ह समारता-स्तृष्णीमासाञ्चिक्रिरे ॥ ११ ॥

Evameva pratihartāramuvācha pratihartaryā devatā partihāramanvāyattā tānchedavidvān pratiharishyasi murdhā te vipatishyatiti te ha samāratāstusnimāsānchacrire || 11

TWELVE ESSENTIAL UPANISHADS [1.11.1-2

Translation: He in the same manner further told Pratihartri-priest: 'Oh Pratihartri priest, if you take up the response without knowing the Divinity Who presides over this, your head also will fall off'. They all stopped their respective duties and sat down in silence.

Purport: Good, none of them was arrogant. They then felt eager to know the spiritual significance: thereof from Ushasti Chākrāyana. A spiritual man always is compassionate and looks for the true welfare of all.

Section 11

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युव-स्तिरस्मि चाक्रायण इति होवाच ॥ १ ॥

Atha hainam yajamāna uvācha bhagavantam vā aham vividisānityushastirasmi chācrāyana iti hovācha || 1

Translation: When the institutor of the sacrifice said to him: 'Indeed, I would like to know your honour, venerable well-wisher.' 'I am Chākrāyana Ushasti'—said he.

स होत्राच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्येषिषं मगवतो वा अहमवित्त्यान्यानवृषि ॥ २ ॥

Sa hovācha bhagavantam vā ahamebhih sarvairārtvijyaih paryaishisham bhagavato vā ahamavittyā-anyānavrishi || 2

Translation: Then he (the institutor) said, Indeed, I have been searching for you, revered

well-wisher for all these priestly duties. Verily, not finding your honour I have chosen others.

मगवारस्त्वेव में सर्वेशित्वज्येरिति तथेत्यथ तद्वीत एव समतिसृष्ठाः स्तुवतां यावन्वेम्यो घनं दद्यास्तावनमम दद्या इति तथेति ह यजमान उवाच ॥ ३ ॥

Bhagavanstveva me sarvairārtvijyairiti tathetyatha tarhyeta eva samatisrishtāh stuvatām yāvattvebhyo dhanam dadyāstāvanmama dadyā iti tatheti ha yajamāna uvācha || 3

Translation: 'Venerable well-wisher, you please take up all the priestly duties'. 'So be it', he said, 'Let these same priests, being authorised by me chant the hymns. But you should give me as much wealth as you give them', said Ushasti. The institutor said, 'So be it'.

Purport: The real spiritual master is not an opportunist. Neither he is avaricious for more wealth than what is hardly needed for his spiritual welfare nor he ever deprives others from their expectation.

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्घा ते विपतिष्यतीति मा भगवानवो-चत्कतमा सा देवतेति ॥ ४ ॥

atha hainam prastotopasasāda prastotaryā devatā prastāvamanvāyattā tānchedavidvān prastoshyasi murdhā, te vipatishyatiti mā bhagavānavochat katamā sā devateti || 4

Translation:- Then the Prastotri priest approached him and said, "Venerable sir, your

honour said unto me, Prastotri priest, if you begin to pronounce the hymns without knowing fully well all about the Divinity Who is the Deity of the hymns, your head will fall off.' Who is that Divinity?"

प्राण इति होबाच सर्वाणि ह वा इमानि भूतानि प्राणमेवामि-संविद्यान्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदिवद्वान्त्रस्तोष्यो मूर्घा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

Prāna iti hovācha sarvāni ha vā imāni bhutāni prānamevābhi sanvishanti prānamabhyujjihate saishā devatā prastāvamanvāyattā tānchedavidvān prastoshyo murdhā te vyapatishyad tathoktasya mayeti || 5

Translation: Ushasti said 'Prāna'. Verily, indeed all beings here enter into 'Prāna' during dissolution and emanate from 'Prāna' (during the creation). He is the Deity Who presides over the Prastāva. If you chant the Prastāva without knowing Him even after being warned thus by me, your head would have fallen off.'

Purport:- 'Prāna,' denotes to the Godhead Who is the Substratum.' 5

अथ हैनमुद्गातोषससादोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्रास्यिस मुर्घा ते विषतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

Atha hainamudgātopasasādodgātaryā devatodgithamanvāyattā tānchedavidvānudgāsyasi murdhā te vipatishyatiti mā bhagavānavochat katamā sā devateti || 6

^{1.} vide T. U. III. 3

Translation: Next, the Udgāthri priest approached him and said, "Your honourable self said unto me: 'O Udgātri priest, if you chant the Udgitha (AUM) without knowing the Divinity with Whom Udgitha (AUM) is identified, your head will fall off.' Who is that Divinity?"

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्य-मुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद-गास्यो मुर्घा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

āditya iti hovācha sarvāni ha vā imāni bhutānyādityamucchaih santam gāyanti saishā devatodgithamanvāyattā tānchedavidvānudgāsyo murdhā te vyapatisyat tathoktasya mayeti || 7

Translation: 'The Āditya', said Ushasti, 'all these beings here sing the praise of the 'Āditya' as He shines above. He is the Divinity Who presides over the Udgitha. If without knowing this, you had chanted the Udgitha, even after you had been warned by me, your head would have been fallen off."

Purport:- Here Aditya denotes to Godhead Who shines above all.¹

अथ हैनं प्रतिहर्तीपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्घा ते विपतिष्यतीति मा भगवान-वोचत्कतमा सा देवतेति ॥ ८ ॥

Atha hainam pratihartopasasāda pratihartaryā devatā pratihāramanvāyattā tānchedavidvān pratiharishyasi murdhā te vipatishyatiti mā bhagavānavochat katamā sā devateti || 8

^{1.} vide Purport Ch. U. I. 6.5

Translation:— Then the Pratiharti priest approached him and said: "Your honourable self said unto me, 'Oh Pratiharti priest, if you take up the response without knowing the Divinity Who presides over this, your head will fall off.' Who is that Divinity?"

अन्नमिति होवाच सर्वाणि ह वा इमानि भृतान्यन्नमेव प्रतिहरमाणानि जीबन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेद-विद्वान्प्रत्यहरिष्यो मुर्घा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९ ॥

Annamiti hovācha sarvāni ha vā imāni bhutānyannameva pratiharmānāni jivanti saishā devatā, pratihāramanvāyattā tānchedavidvān pratyaharishyo murdhā te vyapatisyat tathoktasya mayeti tathoktasya mayeti || 9

Translation: 'Anna', said Ushasti. 'Verily, indeed, all beings become pratiharamāna then only they live as the presiding Deity who is subjugated to pratihara. Therefore if without knowing this, you had taken up the Pratihāra, even after you have been warned by me, your head would have fallen off".

Purport:— In any religious performance all the three types of priests viz. Prastotri, Udgāthri and Pratiharti priests must have full knowledge about the Deity Who presides over their respective performances. Ushasti, the wise, enlightens them so stating that the 'Prāna', Aditya' and the 'Anna' are the Presiding Deities respectively. Here all the three viz. 'Prāna', 'Āditya' and the 'Anna' are the

denominations of the Paramount Substratum viz. Supreme Godhead Sri Krishna.¹ 9

Section 12

अथातः शौव उद्गीयस्तद्ध बको दारुभ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्धत्राज ॥ १ ॥

Athātah shouva udgithastaddha bako dālbhyo glāvo vā maitreyah svādhyāyamudva vrāja || 1

Translation: Now, therefore, begins the Udgitha of the Shvah. Once Baka Dālbhya also known as Maitreya Glāva went for the study of the Vedas.

तस्मै क्वा क्वेतः प्रादुर्वभूव तमन्ये क्वान उपसमेत्योचुरशं नो भगवानागायत्वज्ञनायाम वा इति ॥ २ ॥

Tasmai shvā shvetah prādurvabhuva tamanye shvāna upasametyochurannam no bhagavanāgāyatvashanāyāma vā iti || 2

Translation:— Unto him there appeared a white shva and around him other shvas gathered and said: 'Venerable self, please obtain food for us by chanting Sāma, we are hungry'.

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ ३ ॥

Tān hovāchehaiva mā prātarupasamiyāteti\ taddha bakodālbhyo glāvo vā maitreyah pratipālayānchakāra || 3

Translation: Then he (the white shva) said to them: 'Come to me here morrow morning. So Baka

^{1.} vide Purport on T. U. III. 2 and 3 and Ch. U. I. 6.5

Dālbhya or Maitreya Glāva kept watch there for them.

ते इ यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सः रब्धाः सर्पन्ती-त्येवमाससृपुस्ते इ समुपविश्य हिं चकुः ॥ ४ ॥

Te ha yathaivedam bahishpavamānena stoshyamānāh samrabdhāh sarpantityevam-āsasripuste ha samupavishya him chacruh || 4

Translation: Just as the priests, when they are about to chant with the Bahishpavamāna hymn of praise move about the shvas too clasping one another's hand. Then they sat down together and began to perform the preliminary vocalising.

ओ३मदा३मों३ पिबा३मों३ देवो वरुणः प्रजापतिः सविता२ ऽत्रसिहा २हरदन्नपते३ ऽन्नमिहा२हरा२हरो३मिति ॥ ५ ॥

AUM adāma, aum pivama aum devo varunah prajāpatih savitānnam ihaharat annapate annam ihahāra aharo aum iti || 5

Translation:— They sang, Aum, let us eat, aum, let us drink, aum, may the god Varuna, Prajāpati, and Savitri bring food here. O lord of food, bring food here, yea, bring it here. AUM.

Purport: Here 'shva' denotes to a mystic Vedic scholar as Sri Madhvāchārya says Vāyu or spiritual Guru. So the explanation is that Dālbhya Baka when desired to gain spiritual wisdom there appeared before him by the providence of God a spiritual master accompanied with his many disciples. They all were hungry souls for spiritual food and therefore asked the master to feed them with spiritual

learnings. But the Guru advised them to gather around him following morning viz. when the sun very pleasingly shines after the night passes that is when their material propensity is totally lost and when they imbibe spiritual cognition then only the mystic lessons of the Udgitha AUM will be imparted The externalism of the ritualistic unto them. sacrificial creed is transcended as Bhagavata says: 'So long as there is no firm faith in hearing, chanting etc. of My Glories (Sri Krishna) and Pastimes and Oualities and thereby no distastes to fruitive actions one engages himself to socio-religious duties enjoined in the scriptures—there is awakened an inward spiritual life or he attains devotion to the Supreme Godhead'. The acme of all sacrifices is the chanting of Divine Krishna-Nama, clasping hands together in ecstasy. So Udgitha Aum finally brings Nactarine Bliss when their prayer is nothing but to pray for Divine Nectar. Therefore, so long such a man of wisdom remains on earth he observes that because for AUM the sun shines, because for AUM Varuna, rain-god gives rain, because, for AUM Prajāpati protects the people, nay, AUM is the Substratum of every god.

Section 13

अयं वाव लोको हाउकारो वायुर्हाइकारक्चन्द्रमा अथकारः। आत्मेहकारोऽप्रिरीकारः॥ १॥

Ayam vāva loko hāhukārovāyurhāikārashchandramā athakārah | ātme-hakāroagnirikārah ||

^{1.} vide Sl. no. 2

^{2.} Bh. XI. 20.9

Translation: Verily the sound ha-u is the world. The sound hai, is the air, the sound atha is the moon, the sound iha is the self and the sound i is the Agni.

Purport:— These ha-u, hai, iha atha, and i are the mystical sounds which are used in the recitation of Sāma hymns.

आदित्य ऊकारो निहत्र एकारो विक्वेदेवा औहोयिकारः प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन या वाग्त्रिगट् ॥ २ ॥

ādītya ukāro nihava ekāro vishvedevā auhoyikārah prajāpatirhim kārah prānah svaroannam yā vāgvirāt || 2

Translation:— The sound 'u' is the sun. The sound 'e' is the invocation, the sound au-hoi is the Vishvadeva gods and the sound 'him' is Prajāpati. Svara is breath and yā is food. vāc is Virāj. 2

अनिरुक्तस्त्रयोदेशः स्तोभः सञ्चरो हुङ्कारः॥ ३॥

Aniruktastrayodashah stobhah sancharo hunkārah ||

Translation: The sound hum, the varitable thirteenth interjectional thrill, is the undefined.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोन्नवानन्नादो भवति य एतामेवः साम्नामुपनिषदं वेदोपनिषदं वेदेति ॥ ४॥

dugdhe asmaivāg doham, yo vācho dohonnavān-annādo bhavati ya etām evam sāmnām upanishadam vedopanishadam vedeti || 4

Translation: For him speech yields the milk that is, the milk of speech itself—for him, he

r. .

becomes rich in food and an eater of food, who thus knows this sacred doctrine of the Sāma—yea, who knows the sacred doctrine of the Sāma.

Purport:- These mystical sounds in the sacred doctrine of Sāma give expression to the philosophical meaning of the Divine Knowledge.¹

CHAPTER II Section 1

ॐ। समस्तस्य खळु साम्न उपासनः साधु यत्त्वळु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १॥

AÜM samastasya khalu sāmna upāsanam sādhu yat khalu sādhu tat sāmetyāchakshate yadasādhu tadasāmeti || 1

Translation: AUM, surely culturing of Sāma is auspicious as every portion of it is good. Nay, assuredly, anything that is good, wise call Sāma; whereas anything that is not good a-sāma.

तदुताप्याहुः साम्नेनग्रुपागादिति साधुनैनग्रुपागादित्येव तदाहुरसाम्नेनग्रुपागादित्यसाधुनैनग्रुपागादित्येव तदाहुः॥२॥

Tadutāpyāhuh—sāmnainam upāgāditi sādhunainamupāgādityeva tadāhurasāmnai-namupāgādityasādhunainam upāgādityeva tadāhuh || 2

Translation: So also wise say: 'He approached him with Sama that is they say, he approached him with good motive. They say, he approached him with no-sama i.e. they say he approached him with no good motive.

^{1.} Also vide Ch. U. I. 3.7

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

Athotāpyāhuh sāma no vateti yat sādhu bhavatt sādhu vatyetyeva tadāhurasāma no vateti yadasādhu bhavatyasādhu vatetyeva tadāhuh

Translation: So also the wise further say: 'this verily the Sāma for us. Where they say this is good for us when anything is good. And they say, this is auspicious for us, where they say this is not good when anything is not good.

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनः साधवो धर्मा आ च गच्छेयुरुप च नमेयुः॥ ४॥

Sa ya etadevam vidvān sādhu sāmetyupāsteabhyāsho ha yadenam sādhavo dharmā ā cha gaccheyurupa cha nameyuh || 4

Translation: When one who knows it thus, cultures the Sāma as auspicious, all good qualities will come unto him and accrue to him.

Purport: Sāma is the all-auspiciousness the Shreyas or spiritual good and therefore the wise know that what is accrued to spiritual attainment is only the real permanant good otherwise anything what so-ever it may be, if it does not lead to one's spiritual attainment then that is considered to be inauspicious or evil. So material gain is no gain. So one should know that when a devotee of God approaches anybody, it is only a dawn of his spiritual day-break. A non-devotee never can think of any harmless welfare (amandodaya-dayā) for

fellow beings. Bhāgavata¹ says: 'The exalted devotees roam about for the true well-being of men who are fondly attached to the household life and distressed in mind and not otherwise." So the wise always should culture devotion to God which is the mystic utterance—of the Sāma.

Section 2

लोकेषु पञ्चिवधः सामोपासीत पृथिवी हिङ्कारः । अग्निः प्रस्तावोऽ-न्तरिक्षमुद्रीथ आदित्यः प्रतिहारो द्यौनिधनमित्यूर्ध्वेषु ॥ १ ॥

Lokeshu panchavidham sāmopāsita prithivi hinkārah agnih prastāvo-antarikshamudgitha ādityah pratihāro dyaurnidhanamityurdhveshu || 1

Translation: Amidst the worlds the Sāma is cultured in five-fold manner. Him-kāra is the substratum of the earth, the Prastāva is of the fire, the udgitha is of antariksha (unlimited space); the Pratihāra is of the sun and Nidhana is of the sky. Thus, these are for the higher ascending.

Purport:— These are the five divisions of the five-fold Sāma. These are the ritualistic sounds for performance of sacrifice leading Nidhana, heaven. This is known as ascending process.

अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोन्तरिक्षमुद्रीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

Athā vritteshu dyaurhimkā ra ādityah prastā vo-antarikshamudgithō - agnih pratihārah prithivi nidhanam || 2

^{1.} vide, X. 8.4

Translation: Now descending process through the Divine Grace, the *Him-kāra* leads to Antariksha, *Prastāva* to the sun, *udgitha* to Antariksha (unlimited space), Pratihāra to fire, and Nidhana to the earth.

Purport: One who has taken recourse to the Descending Process through the Divine Providence (viz. path of devotion) knows that Supreme God is the Substratum, and final attainment is not the heaven but an abode of Transcendence. Here in this Mantra Him-kāra, the mystic sound (Bij-mantra) and also the Udgitha leading to 'Dyau' and Antariksha respectively-both are the same. Therefore Him and Udgitha are one and the same.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वाँ-क्लोकेषु पञ्चिवंध सामोपास्ते ॥ ३ ॥

Kalpante häsmai lokā urdhvāshchāvrittāshcha ya etadevam vidvānlokeshu panchavidham sāmopāste || 3

Translation: The Ascending and the Descending Processes—both are to serve one who thus knowing it cultures a five-fold Sāma in the worlds.

Purport: It clearly shows here that both the Processes are good. But one produces the material gain whereas the other one produces the spiritual or Divine Gain. Therefore it is only one who should be wise to make discrimination.

Section 3

वृष्टी पञ्चिवधः सानीपासीत पुरोवातो हिङ्कारी मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयित स प्रतिहारः ॥ १ ॥ Vristau panchavidham sāmopāsita purovāto himkāro megho jāyate sa prastāvo varshati sa udgitho vidyotate stanayati sa pratihārah

Translation:— One should culture the five-fold Sāma among the rains. The Him is the preceding wind, the Prastāva is the formation of the cloud, Udgitha is the rain. Pratihāra is the lightning and the thunder.

उद्गृह्णाति तनिधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्त्रष्टौ पञ्चविषः सामोपास्ते ॥ २ ॥

udgrihnāti tannidhanam varshati hāsmai varshayati haya etadevam vidvān vrishtau panchavidham sāmopāste || 2

Translation: Nidhana is the cessation. It rains for him, indeed, he causes it to rain—who knowing this cultures the five-fold Sāma in a cloudly weather.

Purport: - Udgitha is the rain and Him is the favourable wind. Rain is the Divine Bliss. When monsoon starts, rains pour making the earth cool and green. So when Divine Grace flows the Blissful rain - showering cloud is formed and at the downpour the lust - tormented heart of a devotee becomes smooth.

Secondly, the mystic lesson: When the rainy season stops, there comes the autumn and the Gopis of Vraja at the Call of Sri Krishna's Flute (Sāma - gāna) gather around and it is rain for them. Indeed, they cause it to rain. this is the fifth note of Sri Krishna's Flute.

Section 4

सर्वास्वप्सु पञ्चिवदः सामोपासीत मेघो यत्संप्लवते स हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीयो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

Sarvāsvapsu panchavidham sāmopāsita megho yat samplavate sa himkāro yadvarshati sa prastāvo yāh prāchyah syandanste sa udgitho yāh pratichyah sa pratihārah samudro nidhanam ||

Translation:— One should culture the five - fold Sāma among all the waters. When a cloud forms it is the him; when it rains it is a prastāva; when the waters flow towards the east, it is udgitha, and when they flow towards the west they are pratihāra, the ocean is the nidhana.

न हाप्सु प्रैत्यप्समान्भवति य एतदेवं विद्वानसर्वास्वप्सु पञ्चविधः सामोपास्ते ॥ २ ॥

Na hāpsu praityapsumān bhavati ya etadevam vidvān sarvāsvapsu panchavidham sāmopāste || 2

Translation: He who knows thus—about the five-fold $S\bar{a}ma$ does not drown in waters but he becomes rich in waters.

Purport: This represents the Bliss. One who knows the secret of divine Lord never experiences the hallucination of the Brahman of a monist, and he will ever float in that waters of Bliss.

Section 5

ऋतुषु पञ्चविधः सामोपासीत वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीयः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥ Ritushu pomchavidham sümopāsita vasanto him-kāro grishmah prastāvo, varshā udgithah sharat pratihāro hemanto nidhanam ||

Translation:— One should culture five - fold Sāma among the seasons, the spring as the him, the summer as the prastāva. The rainy season as the udgitha, the autumn as the pratihāra and the winter as nidhana.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधः सामोपास्ते ॥ २ ॥

Kalpante hāsmā ritava ritumān bhuvati ya etad evam vidvān ritushu pancha-vidham sāmopāste || 2

Translation:— The seasons belong to him; he who knows this and cultures the five - fold Sāma in the season, becomes rich in seasons.

Purport:- The five seasons are the five spiritual sentiments of a mystic devotee. 2

Section 6

पश्चषु पञ्चविधः सामोपासीताजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽस्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

Pashushu panchavidham sāmopāsitā ajā himkāro, vayah prastāvoh, gāva udgitho shavāh pratihārah, puruso nidhanam | 1

Translation: One should culture the five-fold Sāma among the pashus: the goat is the him-kāra; the sheep are prastāva; the cows are udgitha the horses are pratihāra and man is nidhana.

भवन्ति हास्य पश्चः पश्चमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविषयः सामोपास्ते ॥ २ ॥

Bhavanti hāsya pashavah pashumān bhavati ya etadevam vidvān pashushu panchavidham sāmopāste || 2

Translation: Pashus belong to him. He who knowing this thus cultures the five - fold Sāma among the pashus becomes rich in pashus.

Purport:— Pashus denote senses. Among the senses some are like chāgas (goat) viz. (tamogunis), some are rajo-gunis like horses, some are with double characters like dogs, but some are sātvikas like cows—a man of good disposition regularises all the senses towards the five-fold devotional culture of Sāma-lesson and having bronght control over his senses becomes enriched getting them (senses) spiritualised.

Section 7

प्राणेषु पञ्चिवधं परोवरीयः सामोपासीत प्राणो हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीयः श्रोत्रं प्रतिहारो मनो निधनं परोवरियाः सि वा एतानि ॥ १॥

Prāneshu panchavidham parovariyah sāmopāsita prāno himkāro vāk prastāvashchakshurudgithah shrotram pratihāro mano nidhanam parovariyānsi vā etāni || 1

Translation:— Now, one should culture the most excellent five - fold Sāma among the Prānas the substantial living - force. Prāna is the him, vak (speech) is the prastāva, the eye is the udgitha, the ear is the pratihāra and the mind is the nidhana. These verily, are the most excellent.

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान् प्राणेषु पञ्चविष्यं परोवरीयः सामोपास्त इति तु पञ्चविष्यस्य ॥ २ ॥

Paro-variyo hāsya bhavati paro-variyaso ha lokānjayati ya etadevam vidvān prāneshu panchavidham paro-variyah sāmopāsta, ititu pancha-vidhasya || 2

Translation: The most excellent becomes his. He wins the most excellent worlds, who cultures the most excellent five - fold Sāma in the Brahman. This much is for the five - fold Sāma.

Purport: Sri Madhvachārya explains: that which is higher than the high is called Paro (para-u). He who is higher than this is paro - varam. He who is higher than this paro - varam is called paro - variyah i e. the Highest Paramount - self. So when all the spiritualised senses are regulated in culturing unalloyed devotion to the Paramount - self one attains that most excellent One and also wins the excellent Abode of Peace.

Section 8

अथ सप्तविधस्य वाचि सप्तविधः सामोपासीत यतिकञ्च वाचो हुमिति स हिङ्कारो यत्त्रेति स प्रस्तावो यदेति स आदिः॥१॥

Atha saptavidhasya vāchi saptavidham sāmopāsita yat kincha vācho humiti sa himkāro yat preti sa prastāvo yadeti sa ādih ||

Translation: Now, for the seven fold: one should culture seven-fold Sāma in speech. What-so-ever is in speech as hum is $Him - k\bar{a}ra$. Whatsoever is pra that is $prast\bar{a}va$. Whatsoever is an \bar{a} is $\bar{a}di$. 1

यदुदिति स उद्गीथो यत्त्रतीति स प्रतिहारो यदुपेति स उपद्रवो यत्रीति तिष्ठिचनम् ॥ २ ॥

Yaduditi sa udgitho yad pratiti sa pratihāro yadupeti sa upadravo yanniti tannidhanam || 2

Translation:- Whatsoever is ud that is an udgitha; whatsoever is pra that is a pratihāra. Whatsoever is upa that is an upadrava. Whatsoever is ni that is nidhana.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधः सामोपास्ते ॥ ३ ॥

dugdhe-asmai vägdoham yo vächo doho-annavänannädo bhavati ya etadevam vidvän vächi saptavidham sämopäste || 3

Translation: He who knows it thus and cultures the seven-fold Sāma as speech, for him speech yields milk, i.e. milk of speech itself for him, he becomes rich in food, an eater of food.

Purport: Milk denotes Nectar i.e. one who utilises his $v\bar{a}k$, with the regulation of pra - a - ud - prati - upa and ni in culturing perfectly the seven-fold Sāma, enjoys the Nectarine Bliss which is the most wholesome food for nurturing the soul. Further. 3

Section 9

अथ खल्बम्रुमादित्यः सप्तविधः सामोपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेणसमस्तेन साम ॥ १ ॥

atha khalvamumādityam saptavidham sāmopāsita sarvadā samastena sāma mām prati mām pratiti sarvena samastena sāma ||

^{1.} vide I. 3.7; I. 13.4

II.9.1-3] CHANDOGYA-UPANISHAD

Translation: Next one should culture the seven-fold Sāma in the sun. He is Sāma because he is always the same. He is the same with everyone since people think that He faces me and He faces me. Therefore He is a Sāma for all.

तिस्मिनिमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्ति हिङ्कारस्तद्स्य पश्चोऽन्वायत्तास्तस्मात्ते हिं कुर्वन्ति हिङ्कारभाजिनो होतस्य साम्मः ॥ २ ॥

tasminnimāni sarvāni bhutānyanvāyattāniti vidyāt tasya yat purodayāt sa hinkārastadasya pashavo – anvayattāsmātte hin – kurvanti hinkārabhāgino hyetasya sāmnah || 2

Translation: One should know that all beings here depend upon him (sun). What he is before rising is the him. Animals are connected with this part of him. Therefore they utter him, truely they are partakers in this $Himk\bar{a}ra$ of that $S\bar{a}ma$.

Purport: Men who are with animal propensity (viz. run after only for sense pleasure) will identify the him with the sun and worship him with Sāmachant for fulfilment of their sense-gratification.

अथ यत्त्रथमोदिते स प्रस्तावस्तद्स्य मनुष्या अन्वायत्तास्त-स्माचे प्रग्तुतिकामाः प्रशःसाकामाः प्रस्तावभः जिनो ह्येतस्य साम्नः ॥ ३ ॥

atha yad prathamodite sa prastāvastadasya munushyā anvāyattāstasmātte prastutikāmāh prashamsākāmāh prastā-vabhājino hyetasya sāmnah || 3

Translation: Now, when the sun is just after sunrise it is prastāva. Men are dependent on him.

Therefore they are desirous of praise, direct and indirect. Truly they are partakers in prastāva of that Sāma.

अथ यत्सङ्गववेलायाः स आदिस्तद्स्य वयाः स्यन्वायत्तानि तस्मात्तान्यन्तिरक्षेऽनारम्बणान्यादायात्मानं परिपतन्त्यादिभाजीनि श्रेतस्य साम्नः ॥ ४ ॥

Atha yat sangavaveläyäm sa ädistadasya vayāmsyanvāyattāni tasmāttānyantariksheanāram vanānyādāyātmānam paripatantyādibhājini hyetasya sāmnah || 4

Translation: Now, when it is the sangava (cowgathering) time that is Adi. On this depend the birds. As they participate in the Adi part of the Sāma, they hold themselves unsupported in the sky and fly about.

Purport:— In the third we find a man of propensities doing religious rites for 'name and fame' whereas in the fourth a man who follows yogic processes gains some occult power and wants to move in the space.

4

अथ यत्सम्प्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाक्षिनो ह्येतस्य साम्नः ॥ ५॥

Atha yat samprati madhyandine sa udgithastadasya devā anvāyattāstasmātte sattamāh prājāpatyānāmudgithabhājino hyetasya sāmnah || 5

Translation: Next, when just at midday that is an udgitha. On this gods depend. Therefore as they participate in the udgitha part of this Sāma, so are they the best among the offspring of Prajāpati.

Purport: Here Devāh viz. the fortunate beings have taken recourse to the right path viz. path of devotion. It is like the brilliantly shining midday sun, they are the most blessed among the creatures created by Prajāpati.

अथ यद्ध्वे मध्यन्दिनात्प्रागपराह्वात्स प्रतिहारस्तद्स्य गर्मा अन्वायत्तास्तस्मात्ते प्रतिहता नावपद्यन्ते प्रतिहारमाजिनो ह्येतस्य साम्नः ॥ ६ ॥

Atha yadurdhvam madhyandināt prāgaparāhnāt sa pratihārastadasya garbhā anvāyattāstasmātte pratihritā nāvapadyante pratihārabhājino hyetasya sāmnah || 6

Translation: Now, the sun of just after midday and before afternoon, is *Pratihāra*. On this the foetuses are dependent. Therefore they hold up and do not drop down. Truely, they are partaker in the Pratihāra of this Sāma.

Purport:- When a foetus is growing in the mother's womb and if the couple perform yajna with the utterance of Sāma there will be no miscarrying. 6

अथ यद्ध्वंमपराह्णात्प्रागस्तमयातम उपद्रवस्तद्स्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षः श्वश्रमित्युपद्रवन्ति उपद्रव-भाजिनो ह्येतस्य सम्मः ॥ ७॥

Atha yadurdhvamaparāhnāt prāgastamayāt sa upadravastadasyāranyā – anvāyattā – stasmātte purusham dristvā kaksham shvabhramityupadravantyupadravabhājino hyetasya sāmnah || 7

Translation:—Then, when it is past afternoon and before sunset it is an *upadrava* (approach to the end). On this the wild animals depend. When they see a

man, they approach a hiding place i.e. the hole. They are said to participate in the *upadrava* part of this Sāma

Purport:— The yajna that is performed at this improper time being tamasic in nature rewards oneself with rākshasic propensities and therefore makes oneself very timid. Such a one becomes mischief-monger and is always afraid of a man of right type.

अथ यत्प्रथमास्तमिते तिन्नधनं तदस्य पितरोऽन्वायत्तास्त-स्मात्तानिद्धति निधनभाजिनो द्येतस्य साम्न एवं खल्वग्रमादित्यः सप्तविधः सामोपास्ते ॥ ८ ॥

Atha yat prathamāstamite tannidhanam tadasya pitaro – anvāyattāstasmāttān nidhadhati nidhanabhājino hyetasya sāmna-evam khalvamumādityam saptavidham sāmopāste || 8

Translation:— Now, when it is just after the sunset — that is the *nidhana*. On this the fathers depend. Therefore people consider that the departed souls become the partaker of the oblations (*shrāddha*) offered with the *nidhana* of the Sāma. Thus the son's duty is done for the parents. Like this one cultures the seven-fold Sāma in the sun.

Purport: This (whole) section deals with ratualistic performances. In this eighth mantra it is referring to: that the progenies may think that by offering the oblations for their departed parents they have done their religious obligations towards their ancestors. But that is not so. It is only a son who is devoted to Sri Hari alone can reward his parents

with deliverance. Particularly sāyahnah is known as rākshasi nāma savela garhita sarvakarmasu: evening is considered as the time for the devils likewish karma-kāndiya shrādha is also rākshasi type because in such Shrāddha it is considered that the departed parents remain at ghostly world. That is why unwholesome food is offered during the shrāddha whereas a devotee of Sri Hari offers Vishnu-Prasādam on such occasions.

Section 10

अथ खल्वातमपिमतनितम्तयु सप्तविधः सामोपासीत हिङ्कार इति त्रपक्षर प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

Atha khalvātmasammitam - atimrityu saptavidham sāmopāsitahimkāra iti tryaksharam prastāva iti tryaksharam tad samam || 1

Translation: Now. verily, one should culture Sāma whose composition is uniform in itself and which leads beyond death. *Himkāra* has three syllables and *Prastāva* has also only three syllables. So both are the same.

आदिरिति द्रचक्षरं प्रतिहार इति चतुरक्षरं तत इहैं के तत्समम् ॥ २ ॥

ādiriti dvyaksharam pratihāra iti chaturaksharam tata ihaikam tat samam || 2

Translation: - ādi has two syllables; Pratihāra has four syllables. If we take one from there to here then both become equal.

खदीथ इति ज्यक्षग्रुपद्रव इति चतुग्क्षरं त्रिभिस्त्रिभिः समं सवस्यक्षरमतिज्ञिप्यते ज्यक्षरं तत्यमम् ॥ ३ ॥

... Udgitha isi tryaksharom úpadrava iti chaturaksharom tribhistribhih samam bhavatyaksharamatishishyate tryaksharam tad samam ||

Translation: Udgitha has three syllables; upadrava has four syallables. Three and three—that is same, one syllable left over. Having three syllables—that is the same.

निधननिति त्रयक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविश्वतिग्क्षगणि॥ ४॥

nidhanamiti tryaksharam tad samameva bhavati tāni ha vā etāni dvāvimshatiraksharāni |

Translation: Nidhana has three syllables that is the same (with previously spoken others). These indeed, are the twenty-two syllables.

एकि शत्यादित्यमाप्नोत्येक्षविश्शो वा इतोऽसावादित्यो द्वावि शेन परमादित्याञ्जयति तन्नाकं तद्विशोक्षम् ॥ ५॥

Ekavinshatyā dītyamā pnotyekavimsho vā ito – asā vā dityo dvā vimshena parama dityā jjayati tannā kam tadvishokam || 5

Translation: With the twenty-one, one reaches the sun. Verily, the sun is the twenty-first from here. Whereas with the twenty-two, one obtains or attains that what is beyond the sun. That is Blissful and free from misery.

आप्नोति हादित्यस्य जयं परी हास्यादित्यक यान्जयो भैति य एतदेतं विद्वानात्मसम्भितमितम् युःसस्विधः सामोपास्ते सामोगस्ते ॥ ६ ॥

āpnoti hādityasya jayam paro hāsyādityajayājjayo bhavatī ya etad evam vidvānātmascmmitamatimrityu saptavidham samopāste samopāste ||

Translation: - He goes beyond the jurisdiction of the sun, indeed, he obtains higher world beyond the sun. He knowing this thus, cultures the sevenfold Sama whose combination is uniform in itself which leads beyond death, - yea, who cultures the sevenfold Sāma!

Purport: - Him3 - Prastāva3, ādi3 - Pratihāra4, udgitha³ -upadrava⁴, nidhana⁸ — total 22 syllables. One who cultures seven-fold Sāma through the process of negativity discarding Pancha-bhutas, Pancha-tanmātras, Pancha-karmendriyas, Panchajnānendriyas and the mind (numbering 21) i.e. through the neti, neti Inductive Process he finally enters into the Brahmajyoti representing here in sun. But one who takes to the Deductive Process spiritualising all of the above 21 tattvas with adding one that is Grace of God (21+1=22) for him world does not remain as it is. When he serves the God with all his senses and taking into account everything of the phenomena as ishāvāsyam idam sarvam1. Such a person passes beyond the hallucination of the Brahmajyoti and enters into the world of Transcendental Bliss and ever becomes deathless.

^{1.} vide Isa-U. 1

Section 11

मनो हिङ्कारी वाक्प्रस्ताक्ष्वसुरुद्गीयः श्रीत्रं प्रतिहारः प्राणी निधनमे द्वायत्रं प्राणेषु प्रोतम् ॥ १ ॥

mano himkāro vāk prastāvashchakshurudgithah shrotram pratihārah prāno nidhanametad gāyatram prāneshu protam | 1

Translation: The mind represents the him, the speech represents prastāva the eye represents the udgitha, the ear is the pratihāra, the Prāna represents the nidhana. This is the Gāyatri-chant woven in the prāna.

हिल्ली स्वापने प्राणेषु प्रीतं वेद प्राणी भवति सर्वमायु-रेति ज्योग्जीवति म्हान्प्रजया पश्च भर्भवति महान्कीर्त्या महामनाः स्यात्तद्वतम् ॥ २ ॥

Sa ya evametad gäyatram prāneshu protam veda prāni bhavati sarvamāyureti jyogjivati mahān prajayā pashubhirbhavati mahān kirtyā mahāmanāh syāt tadvratam || 2

Translation: He who knows thus this Gāyatrichant woven in the prāna becomes perfect in senses; gains a full length of life and lives and spends a glorious life, becomes great in offspring and in cattle, great in fame. But he must have a vow that he should be liberal-minded or large-hearted.

Purport: In the very beginning of the book we have learnt that a man endowed with devotion to Godhead alone is a liberal-minded because his mind is free from all other propensity.

Section 12

अभिमन्यति सः हिङ्कारो धुमो जायते सः प्रस्तावी ज्वलति स उद्गीथोऽङ्ग रा भवन्ति सं प्रतिहार उपशाम्यति तिभिधनः सःशास्यति तिभिधनमेतद्रथन्तरः स्मी प्रोतम् ॥ १ ॥

Abhimanthati sa himkāro dhumojāyate sa prastāvo jvalati sa udgitho angārā bhavanti sa pratihāra upashāmyati tannidhanam samshāmyati tannidhanametad rathantaram agnau protam ||

Translation: One rules the fire-sticks together that is a him-kāra. smoke is produced that is a prastāva. It blazes that is an udgitha, coals are formed—that is a Pratihāra.

स य एवमेतद्रथन्तरमग्नी प्रोतं वेद ब्रह्मवर्चस्यनादी भवति सर्वमायुरेति ज्योग्जीवति महान्त्रजया पशुभिनवति महान्कीर्त्या न प्रत्यक्ष्डिपमाचामेन्न निष्ठीवेत्तद्वतम् ॥ २ ॥

sa ya evametad rathantaramagnau protam veda brahmavacharsyannādo bhavati sarvamāyureti jyog jivati mahān prajayā pashubhirbhavati mahān kirtyā na pratyann agnim āchāmenna nishthivettad vratam []

Translation: - He who knows thus this Rathantra-chant as woven on fire becomes radiant with sacred wisdom, an eater of food, gains a full length of life, lives a glorious life, becomes great in offspring and in cattle, great in fame; one must have a vow that he should neither sip nor spit before the fire.

TWELVE ESSENTIAL UPANISHADS [II.13.1-2

Section: 13

े उपमध्ययते स हिङ्कागे ज्ञप्यते व प्रस्तावः स्त्रियां सह शेते स इद्गीयः प्रति स्त्रीं सह शेते स प्रतिहारः काल गच्छति तिन्धनं पारं गच्छति तिन्धनमेतद्वामदेच्यं मिथुने प्रोतम् ॥ १ ॥

Upamantrayate sa hinkāro jnapayate sa prastāvah striyā saha shete sa udgithah prati strim saha shete sa pratihārah kālam gacchati tannidhanam pāram gacchati tannidhanametadvämadevyam mithune protam || 1

Translation: Soul summons Prakriti, that is the him - kāra, He makes request that is a prastāva. Alongwith her he lies down that is the udgitha. He falls victim to her triple gunas pratihāra and to dance as per her tune is the nidhana there comes the end of his spiritual conscience. This is the Vāma - devya Sāma signifying the jiva (soul)'s copulation with Prakriti.

स य एवमेतद्वामदेव्य मिथुने प्रोतं वेद मिथुन भगति मिथुना-निमथुनात्प्रजायते सर्वभायुरेति ज्याग्जीवति महान्प्रजया पशुभिभावि महान्कीर्त्या न काञ्चन परिहरेत्तद्वतम् ॥ २ ॥

sa ya evametadvāmadevyam milhune protam veda milhunibhavati mithunānmithunāt prajāyate sarvamāyureti jyogjivati mahān prajayā pashubhir bhavati mahān kirtyā na kānchana pāriharet tadvratam ||

Translation: He who knows this Vāma - devya Sāma as copulation copulates, procreats himself from every copulation, reaches a full length of life, lives happily, hecomes great in offspring and in cattle, great in fame. This should be the vow that her

should never go without meeting the lady while she is on bed.

Purport:- The literary meaning of these two mantras appear to be vulgar but the seer's utterances were for divine purpose therefore they cannot be taken as they are. The rishi reminds that when the divine sounds are utilised for material gains its end may be only in dharma-artha-kāma. But when jivasoul is awakened it takes the Prakriti as one's own wedded and faithful wife. Shāstra says that at the flo wering time of one's wife the copulation is not to be considered lustful but considered holy. So also when the enlightened soul takes the helping hands of the unmukhini vritti of Prakriti it brings the fulfilment of Divine Purpose of one's own life. So the rishi says, 'this should be the vow that one should never go without meeting his wife while she is on the bed; the spiritual meaning is that when Prakriti is congenial i.e. shows her unmukhini vritti for Hari Bhajan one should not discard her merely thinking māyā. So Shāstra says Hrishikeshena Hrishikesha sevenam. To a karmi Prakriti is like a dancing girl alluring the passions of the mind, and for a jnāni she is to be rejected whereas for a devotee she is to be carefully taken as a faithfully wedded wife as a mutual helpmate to evolve perfection in life.1

Section 14

उद्यन्हिङ्कार उदितः प्रस्तावी मध्यन्दिन उद्गीथोऽपराह्यः प्रतिहारोऽस्तं यभिधनमेतद्बृहदादिस्ये प्रोतम् ॥ १ ॥

^{1.} vide Isa-U. 1.

TWELVE ESSENTIAL UPANISHADS [II.14.1-2

apārāhanah pratihāroastam yannidhanametat vrihadāditye protam

Translation: When the sun rises it is the himkāra. When sun fully shines that is the Prastāva. Mid-day is the udgitha, when it is afternoon it is the pratihāra, when the sun is set that is the nidhana. This is the brihat-Sāma as woven upon the sun.

स य एवमेतद्बहदादित्ये प्रोतं वेद तेजस्व्यन्नःदो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिभवति महान्कीत्यी तपन्तं न निन्देत्तद्वतम् ॥ २ ॥

sa ya evametad vrihadāditye protam veda tejasvyannādo bhavati sarvamāyureti jyogjivati mahān prajayā pashubhirbhavati mahān kirtyā tapantam na nindet tad vratam || 2

Translation: He who knows thus this Brihat-Sāma, as woven upon the sun becomes brilliantly refulgent, an enjoyer of food, reaches a full length of life with glory. He becomes great in offspring and in cattle, great in fame, this should be the vow that he should not find fault with the scorching sun.

Purport: An aspirant must observe austerity for his spiritual uplift from rising sun to midday sun when we find gradual unfoldment of Divinity from him-kāra to udgitha. The austerities that are to be followed may appear as the heat of a scorching sun but one who wants spiritual gain must not neglect this austere performance. But afternoon sun and the setting sun are the worldly prosperity which is considered an end of spiritual life.

Section 15

अश्राणि संप्लवन्ते स हिङ्कारो मेघो जायते स प्रस्ताची धर्मति स उद्गीयो निद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तिभावन-मैतर्द्ररूपं पर्जन्ये प्रोतम् ॥ १ ॥

Abhrāni samplavante sa himkāro megho jāyate sa prastāvo varshati sa udgitho vidyotate stanayati sa pratihāra udgrihnāti tannidhanametad vairupam parjanye protam || 1

Translation: The scattered pieces of clouds are him-kāra. The formation of rain-bearing cloud is prastāva. When it rains, it is udgitha. When it flashes and thunders it is pratihāra. When it ceases it is nidhana. This is the vairupya Sāma woven upon the rain-cloud.

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाःश्च सुरूपाःश्च पश्चनवरुन्धे सर्वमायुरित ज्योग्जीवित महान्प्रजया पशुभिर्मविति महान्कीत्र्यी वर्षन्तं निनन्देचदुव्रतम् ॥ २ ॥

Sa ya evametad vairupam parjanye protam veda virupāmshcha surupāmshcha pashunavarundhe sarvamāyureti jyogjivati mahān prajayā pashubhirbhavati mahān kirtyāvarshantam na nindet tad vratam || 2

Translation: He who knows thus the Vairupyasāma as woven on rain, acquires cattle of hand-some and various forms reaches a full length of life, lives gloriously. Becomes great in offspring and in cattle, great in fame. This should be the vow that he should not find fault with the season when it rains.

Purport: After the schorching sun the rainclouds are formed and then showering of Grace

TWELVE ESSENTIAL UPANISHADS [II.16.1-2]

mysterious when apparently the devotee feels a great agony. Therefore he should not be afraid of thunderbolt and lightning knowing them as a part of the season when it rains.

Section 16

वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः श्वरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

Vasanto himkāro grishmah prastāvo varshā udgithah sharat pratihāro hemanto nidhanametadvairā jamritushu protam | 1

Translation: Spring is the him, summer is the prastāva, rainy season is the udgitha, autumn is the pratihāra, winter is the nidhana. This is the Vairājasāma as woven of the seasons.

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजित प्रजया पशुभि-त्रज्ञवचेसेन सर्व ।युरेति ज्योग्जीवति महान्प्रजया पशुभिभवति महान्कीत्यातुत्र निन्देत्तद्वाम् ॥ २ ॥

Sa ya evametad vairājamritushu protam veda virājati prajayā pashubhir brahmavarchasena sarvamāyureti jyogjivati mahān prajayā pashubhirbhavati mahān kirtyartun na nindet tad vratam || 2

Translation: He who knows this Vairāja-sāma as woven on the seasons shines like a king with offspring, cattle and eminence in sacred wisdom, reaches a full length of life, lives gloriously and becomes great in offspring and cattle and fame. One should have the vow that he should not decry the seasons.

II-17:1-21 CHANDOGYA-UPANISHAD

感为有种效应。 兹

Purport: When the aspirant gradually gains his spiritual achievements he will feel different cogitations alike the seasons. Therefore he should not be impatient.

Section 17

पृथिवी हिङ्कारोऽन्तरिक्ष प्रस्तावो द्यौरुद्गीथो दिश्वः प्रतिहारः समुद्रो निधनमेताः शक्त्रयों लोकेषु प्रोताः ॥ १ ॥

Prithivi himkāra-antariksham prastāvo danrudgitha dishah pratihārah samudro nidhanametāh shakvaryo lokeshu protāh 1

Translation:- The earth is the himkāra, the atmosphere is the prastāva. The heaven is the udgitha, the quarters of space are pratihāra. The ocean is the nidhana. These are the Shakvari-sāma woven on the worlds.

स य एवमेताः शक्वयों लोकेयु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति महान् प्रजया पशुभिभवति महान्कीत्यों लोकाक निन्देत्तद्वतम् ॥ २ ॥

sa ya evametah shakvaryo lokeshu prota vada lokibhavati sarvamayureti jyogjivati mahan prajaya pashubhirbhavati mahan kirtya lokanna nindet tad vratam ||

Translation:— One who knows this Shakvarisāma woven on the worlds becomes the possessor of that world reaches the full length of life lives gloriously, becomes great in offspring and cattle, great in fame. This should be the vow that one should not decry the worlds.

in where it was a Section a 18

अजा हिङ्कारोऽत्रयः प्रस्तानो गाव उद्गीयोऽस्ताः प्रतिहारः दुरुषो निधनमेता रेवत्यः पश्चषु प्रोताः ॥ १ ॥

Ajā himkāro-avayah prastāvo gāva udgitho-shvāh pratihārah purusho nidhanametā revatyah pashushu protāh || 1

Translation: Goats are himkāra, sheep are prastāva, cows are udgitha, horses are pratihāra, man is nidhana. These are the verses of the Revati-sāma as woven upon animals.

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान् भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिभवति महान्कीर्त्या पश्चन निन्देत्तद्वतम् ॥ २ ॥

Sa ya evametā revatyah pashushu protā veda pashumān bhavati sarvamāyureti jyogjivati muhān prajayā pashubhirbhāvati mahān kirtyā pashunna nindet tad vratam || 2

Translation: He who knows this Revati-sāma as woven upon the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously becomes great in offspring, and cattle, great in fame. There should be this vow that one should not find fault with animals.

Purport: Animals denote unsubdued senses. But one should not find fault with the senses. It is only the person who makes use of the senses. Therefore when person himself is spiritually enlightened automatically the senses also follow suit. So let all the performances be divinised.

Section 19

लीम हिङ्कारस्त्वकप्रस्तावी माश्सम्रद्धीथोऽस्थि प्रतिहारी मन्जी निधनमेतद्यज्ञायमञ्जेषु प्रःतम् ॥ १ ॥

loma himkārastvak prastāvo māmsamudgitho - asthi pratihāro majjā nidhanametad yajnāyagniyamangeshu protam [1

Translation: The hair is him - kāra, skin is prastāva, flesh is udgitha. Bone is pratihāra, marrow is nidhana. This is the yajna - yājniya Sāma as woven upon the limbs of the body.

1

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूछेति सर्वमायुरेति ज्योग्जीवति महान्ध्रजया पशुभमेवति महान्कीर्त्या संवत्सरं मज्ज्ञो नाश्नीय।त्तद्रवतं मज्ज्ञो नाश्नीयादिति वा ॥ २ ॥

sa ya evametad yajnäyajniyamangeshu protam vedängibhavati nängena vihurcchati sarvamäyureti jyogjivati mahän prajayä pashubhirbhavati mahän kiriyä samvatsuram majjno näshniyät tad vratam majjno näshniyäditi vä || 2

Translation:— He who knows this yajna - yājniya - Sāma as woven upon the limbs of the body, becomes possessor of the limbs of his body, does not become defective in any part of the body, reaches a full length of life, lives gloriously, becomes great in offspring and in cattle, great in fame. One should not eat marrow for a year. There should be the vow that one should not eat marrow at all.

Purport: One should know proper and improper methods of spiritual practices. The senses should not be fed with unwholesome material.

Particularly in the matter of food: āhārashuddhi manosuddhi: purity of thought remains upon the pure food, therefore one must abstain himself from eating fish and flesh. Whereas a devotee of God does not take anything which is not offered to God. 2

Section 20

अप्रिर्हिङ्कारो वायुः प्रम्तःव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजन देवतासु प्रोतम् ॥ १ ॥

Agnir - himkāro vāyuh prastāva āditya udgitho nakshatrāni pratihārahchandramā nidhanam etadrā janam devatāsu protam | 1

Translation: Fire is the him; air is the prastāva, sun is the udgitha, stars are the pratihāra and moon is the nidhana. This the rājana - Sāma woven on the devatās (deities).

स य एवमेतद्राजनं देवतासु प्रोतं वेदैनामामेव देवतानाः सलोकताः सार्ष्टिताः सायुज्यं गन्छति सर्वमायुरेति ज्योग्जीवित महान्प्रजया पशुभिभवति महान्क्षीत्यां ब्राह्मणात्र निन्देत्तद्-व्रतम् ॥ २ ॥

Sa ya evametadrājanam devatāsu protam vedaitāsāmeva devatānām salokatām sārshtitām sāyujyam gacchati sarvamāyureti jyogjivati mahān prajayā pashubhirbhavati mahān kirtyā brahmanānna nindet tadvratam ||

Translation:— He who knows the Rājana. Sāmās woven upon the devatās goes to the same world, with equality and complete knowledge, reaches full length of life, lives gloriously, becomes great in offspring and cattle, great in fame. The vow is that one should not decry the Braman.

Purport:— Dr. S. Radhakrishna says: Salvation does not consist in absorption with the Absolute or assimilation with God but in getting near His presence and participating in His Glory. Shriti says: the Brāhmans are the visible deities because they preserve and relay sacred wisdom. So in this mantra it is stated that those who are devoted to respective deities accordingly they go to them and may get similar form, equal enjoyment and remain in the same world. Here deities are the different Incarnations of God Vishnu because He alone can give chaturvidha mukti and none else.

Section 21

त्रयी विद्या हिङ्काग्स्त्रय इमे लोकाः स प्रस्ताबोऽग्निर्वायु-रादित्यः स उद्गीथो नक्षत्राणि वयाःसि मरिचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तिक्षधनमेतत्साम सर्वस्मिन्त्रोतम् ॥ १ ॥

Trayividyā himkārastraya ime lokāh sa prastāvo-agnirvāyurādityah sa udgitho nakshatrāni vayāmsi marichayah sa pratihārah sarpā gandharvāh piturastannidhanametat sāma sarvasmin protam ||

Translation:— The triple knowledge is the him. The three worlds here are prastāva. Fire, air and sun are the udgitha; stars, birds and the lightrays are the Pratihāra. Serpents, Gandharvas and the manes are the nidhana. This is the Sāma as woven upon all.

^{1.} vide his note on this mantra—the Principal Ups. p. 372

का स य एवमेतत्साम सर्वस्मिन्त्रीतं वेद सर्वर ह भवति ॥ २ ॥

Sa ya evametat sāma sarvasmin protam veda sarvam ha bhavati | 2

Translation: Verily, he who thus knows this Saman as woven in all he becomes knower of all.

Purport:— In the previous section as well as in this section we are told about the vibhutiyoga that through a Fragment of God the whole universe pervades and everything evolves from Him. He is the Beginning, the Middle and the End of all. In the Gitā (X) "Whatever object is conspicuous by virtue of its grandeur glory, might, sublimity or beauty is a manifestation of His Divine Splendour all the worlds, spiritual and mundane, mutually and severally related to Him. Nothing can exist independent of Him".

In this mantra (2) sarvam ha bhavati: therefore he should be known as: when one realises Him in His splendour he becomes a knower of all or instead becomes all, refer translations of Dr. S. Radhakrishnan and others.

तदेष ब्लोको यानि पञ्चधा त्रीणि तेभ्यो न ज्जायः परमन्यःस्ति ॥ ३ ॥

Tadesha shlokh-yāni panchadhā trinitrini tebhyo na jyāyah paramanyadasti || 3

Translation: On this there is this verse: there are triple things which are five-fold—than these there is nothing else greater or other then these.

Purport: Triple knowledge is the three Vedas and each of them has five fold performances that of him - kāra etc. or Pāncharatra - Jnāna.

यस्तद्वेद स वेद सर्वः सर्वा दिशो विलिन्समे हःन्ति सर्वम-स्मीत्युपासीत तद्वतं तद्वतम् ॥ ४ ॥

Yastadveda sa veda sarvam sarvā disho valimasmai haranti sarvamasmityupāsita tadvratam tadvratam ||

Translation:— He who knows this truth he knows all. All the regions of the space bring him tribute. This would be the vow that I (the Lord) pervades all - through. Yea, this must be known.

Purport: One who has learnt thoroughly all the three Vedas with their mystic five fold knowledge knows that the Lord is the Substratum of every entity and He is All-Pervasive. Such a man ever receives tributes from all the worlds. And yea, his action in life is fully dedicated unto Him and he says I am His.

Sarvam - asmiti - vide Vamadeva's utterances of Aitereya Upanishad.

Section 22

विनर्दि साम्नो वृणे पश्चयमित्यग्नेरुद्वीथोऽनिरुक्तः प्रजापते-निरुक्तः सोमस्य मृदु इलक्ष्णं वायोः इलक्ष्णं बलविन्द्रस्य क्रीञ्चं ब्रहस्पतेरपष्ट्यान्तं वरुणस्य तानसर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥ १ ॥

Vinardi samno vrine pashavyamityagnerudgitho aniruktah prajapaterniruktah somasya mridu shlakshnam vayoh shlakshnam valavadindrasya crauncham vrihspaterapadhvantam varunasya tan sarvanevopaseveta varunam tveva varjayet || 1

Translation: (some think) of the Sama, I choose the one that bellows—as is good for cattle, this loud singing is sacred to Agni. The indistinct one belongs to Prajāpati; the distinct one to Sāma; the soft and smooth one to Vāyu; the smooth and strong to Indra; the heron-like to Brihaspati, the ill-sounding to Varuna. One may practise all these but one should avoid that belonging to Varuna.

Purport:- Regarding the chant of Sāma these are the special instructions for respective result. Ill-sounding is to be avoided because such wrong chant may give reverse result.

अमृतत्त्रं देवेभ्य आगायानीत्यागायेत्स्त्रधां पितृभ्य आशां मनुष्येभ्यम्तृणोदकं पशुभ्यः स्वर्ग लोकं यजमानायात्रमात्मन आगायानीत्येतानि मनसा ध्यायत्रप्रमत्तः स्तुत्रीत ॥ २ ॥

Amritatvam devebhya agayanityagayet svadham pitribhyaasham manushyebhya strinodakam pashubhyah svargam lokam yajamanayannamatmana agayanityetani manasa dhyayannapramattah stuvita || 2

Translation:- May I obtain immortality for the gods thinking thus one should chant the Sāma; may I secure oblation for the (departed) ancestors—thinking thus one should chant Sāma; accordingly for men dharma, artha and kāma—for the cattle grass and water—heavenly world for the sacrificer and spiritual food for soul (for one's own self)—thus reflecting in mind one should chant the Sāma hymns most carefully.

सर्वे स्वरा इन्द्रस्यातमानः सर्वे ऊष्याणः प्रजापतेरात्मानः सर्वे स्पर्श मृत्योरात्मानस्तं यदिस्वरेषु गलभेतेन्द्रः शरणं प्रपन्नोऽभूवं स त्वा प्रतिबक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

Sarve svarā indrasyātmānah sarva ushmānah prajāpaterātmānah sarve sparshā mrityorātmanastam yadi svareshupālabhetendram sharanam prapanno—abhuvam sa tvā prativakshyatityenam vruyāt || 3

Translation: All vowels are the embodiments of Indra (here prāna); all sibilants are the embodiments of Prajāpati; all consonants are the embodiments of Death. If one should reproach a person for his vowels, he should tell that one, I have taken a suppliant to prāna for protection, he will answer you.

Purport:- One who is for the spiritual food of the soul chants the udgitha—suppose there is any omission or ill-pronouncement he will certainly be forgiven whereas in the next we find,—

अथ यद्येनमृष्मस्पालभेत प्रजापतिः शरणं प्रपन्नोऽभृवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषुपालभेत मृत्युः शरणं प्रपन्नेऽभृवं स त्वा प्रतिधक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

Atha yadyenamushmasupālabheta prajāpatim sharanam prapannoabhuvam sa tvā pratipekshyatityenam vruyādatha yadvenam sparsheshupālabheta mrityum sharanam prapanno-abhuvam sa tvā prati dhakshyatityenam vruyāt || 4

Translation: So if some one should reproach a person for sibilants let him say to that one: I have been a suppliant to Prajāpati for protection. He will thrash you. Again, if some one should reproach a person, for his consonants he should tell that one, I have taken suppliant to Mrityu (death) for protection. He will burn you up.

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्वे ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥ ५ ॥

Sarve svarāghoshavanto valavanto vaktavyā indre valam dadāniti sarva ushmānoagrastā anirastā vivritā vaktavyāh prājāpaterātmānam paridadāniti sarve sparshā leshenānabhinihitā vaktavyā mrityorātmānam pariharāniti || 5

Translation: All the vowels should be pronounced with resonance and strength with the thought: 'May I impart strength to Prāna.' All the sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly with the thought, 'May I give my self to Prajāpati.' All the consonants should be pronounced slowly, without merging them together with the thought, 'May I withdraw myself from death.'

Purport:— When the main purpose of chanting Sāma is to enliven the Prāna here the soul naturally the svara (vowel) the spirit of the Divine Sound will lead oneself to obtain spiritual strength of the soul and the sibilants will look for the maintenance of the body and the consonants thereof will help him to overcome the death.

CHANDOGYA-UPANISHA



Section 23

त्रयो धमस्कन्धा यज्ञोऽष्ययनं दानिनति प्रथमस्तप एवं द्वितीयो ब्रह्मचार्याच यंकुलवासी तृतीयोऽत्यन्तमात्मानमार्चायक्केऽच-सादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

Trayo dharmaskandhā yajno-adhyayanam dānamiti prathamastapa eva dvitiyo brahmachāryachāryakulavāsi tritiyoatyantamātmānamāchāryakule-avasādayan sarva ete punyalokā bhavanti brahmasamstho-amritatvameti || 1

Translation:— Three are the branches of religious duty:-sacrifice, study of the Vedas and gifts—they are the first. The second is austerity viz. the pursuit of sacred wisdom and third one is to dwell with life - long celibacy in the hermitage of the Guru permanently. All these attain to the worlds of the virtuous or heavenly worlds. (whereas) He who is established firmly in Brahman (by culturing udgitha AUM) attains immortality.

Purport: All other rites of Vedic lessons may lead one to the respective result but it is the unalloyed devotion to the Supreme Godhead alone helps oneself to attain immortality.¹

त्रजापतिर्लो हानभ्यतपत्तेभयोऽभितप्तेभयस्त्रयी विद्या सम्प्रास्त्रत-त्तामभ्यतपत्तस्या अभिउष्ताया एतान्यक्षराणि सम्प्रास्त्रवन्त भूभुवः स्त्ररिति ॥ २ ॥

Prajāpatirlokānabhyatapat tebhyo-abhitaptebhyastrayi vidyā zamprāsravat tāmabhyatapat tasyā abhitaptayā etānyaksharāni samprāsravanta bhurbhuvah svariti.

^{1.} vide Katha Up. II. 16, 17 and Br. Su, I. 3.13

Translation: Brahma thought for the true welfare of the universe when the Supreme Lord bestowed upon him the Divine Wisdom in the form of Triple - Vedas. Next, when he (Brahmā) brooded upon this intuitive wisdom there issued forth three syllables: Bhuh, Bhuvah and Svah.

Purport:— In the Bhāgavatam we find: "Do you receive the most esoteric knowledge as well as the realisation, which is going to be imparted by Me about the esoteric Aspect of My Transcendental Characteristic, as also the essential Nature of My Potencies, as also the science of Devotion and that of jivas' relationship with Me".

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः सम्प्रास्रवत्तद्यथा शब्हुना सर्वाणि पर्णानि संतृष्णान्येशमोङ्कारेण सर्वा वात्रसंतृष्णोङ्कार एवेदः सर्वमोङ्कार एवेदः सर्वम् ॥ ३ ॥

Tänyabhyatapat tebhyoabhitaptebhya AUM – kärah sampräsravat tad yathä shankunä sarväni parnäni samtrinnänyevam
AUM – kärena sarvä väk samtrinnä – AUM – kära evedam
sarvam AUM - kära evedam sarvam || 3

Translation:— Brahmā on receiving the wisdom meditated upon when AUM appeared as the Symbolic Form of Brahman (Shabda Brahman). As all the leaves are held together by a stalk, so the whole essence of the Vedic wisdom is permeated by the AUM,. Verily whole wisdom of Vedas is in the AUM, yea, AUM is all.

Purport:— The real significance of udgitha AUM is spoken here now. AUM is the self-revealed truth. The Supreme Godhead when pleased He bestows the Divine Wisdom unto the unstinted soul when one gets the prompting of the Shabda Brahman in the Form of AUM and when It is nurtured there one gets the unfolding of AUM which is the revelation of God. Therefore AUM is identical with God and AUM is the very Essence of the Vedic Wisdom. AUM is all in all. 3

Section 24

ब्रह्मवादिनो वदन्ति यद्वस्रां प्रातःसवनः रुद्राणां माध्यं-दिनः सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनस् ॥ १ ॥

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्याद्य विद्यान्कुर्यात् ॥ २ ॥

Brahmavādino vadınti - yad vasunām prātahsavanam rudrānām mīdhvam li um savana nādityānāncha vishveshāncha devānām tritiyasavanam || 1

Kva tarhi yajamānasva loka iti sa yastam na vidyāt katham kuryādatha vidvān kuryāt || 2

Translation:— The expounders of the sacred wisdom declare that the morning libation is for the Vasus, the midday libation is for the Rudras and the third (evening) libation for the Adityas as well as for the Visvadevas. Where, then, is the world for the sacrificer? If one knows not this, how can he perform the sacrifice successfully? So one who knows let him only do the performance.

^{1.} vide Katha Up. and also Isha Up.

TWELVE ESSENTIAL UPANISHADS [II.24,3-5]

Purport:— It should be known that the regions appropriate to the respective libation are governed by the respective deities.

1-2

पुरा प्रातरज्ञवाकस्योपाकरणाञ्जघनेन गाईवत्यस्योदङ्ग्रुख उपविश्य स वासवर सामाभिगायति ॥ ३ ॥

Purā prātaranuvākasyopā karanājjaghanenagārhapatyasyodanmukha upavishya sa vāsavam sāmābhigāyati || 3

Translation: Before the commencement of the morning litany, he sits down behind the Gārhapatya fire, facing the north, and sings forth the Sāma to the Vasus:

लो२कद्वारमपावा३र्णू३३ पश्येम त्वा वयश्रा३३३३ हु३म् आ३३ ज्या३यो३आ३२१११ इति ॥ ४ ॥

Loka-dvāram apāvrānu, pashyema tvā vayam rajyāyo tti || 4

Translation: Open the door of thy world that we may see thee, for the obtaining of the sovereignty.

अथ जुहोति नमोऽग्रये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्देष वै यजमानस्य लोक एतास्मि ॥ ५ ॥

अत्र यजमानः परस्तादायुषः स्वाहापजिह परिघमित्युक्त्वो-तिष्ठति तस्मै वसवः प्रातः सवनः सम्प्रयच्छन्ति ॥ ६ ॥

Atha juhoti namo-agnaye prithivikshite lokaskshite lokam me yajamānāya vindaisha vai yajmānasya loka etā-asmi || 5

Atra yajamānah parastādāyushah svāhā apajahi parighamityuktvottishthati tasmai vasavah prātah savanam samprayacchanti

Translation:- So he offers the oblation and says: 'Adoration to Agni who dwells in the earth. Obtain a world for me, the sacrificer. Verily, that is the sacrificers' world! I will go thither, I, the sacrificer, after life. Hail, unbar the door of that region.' Thus having spoken, he rises. At the same time the Vasus bestow upon him the morning somalibation.

5-6

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्रीधीयस्यो-दङ्गुख उपविश्य स रौद्रश् सामाभिगायति ॥ ७ ॥

लो २कद्वारमपावा३र्णू३३ पश्येम त्वा वयं वैरा ३३३३३ हु३म् आ३३ ज्या३यो३आ ३२१११ इति ॥ ८॥

Purā mādhyandinasya 'savanasyopākarānajjaghanenāgnidhriyasyodan mukha upavishya sa raudram sāmābhigāyati || 7

Lokadvāramapāvrinu pashyema tvā vayam vairā iti || 8

Translation:- Before the commencement of the midday libation, the sacrificer sits down behind the Agnidhriya - fire and facing the north he sings the chant sacred to the Rudras, 'Open the door of thy world that we may see thee for the obtaining of sovereignty.'

अथ जुहोति नमी वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्देष वै यजमानस्य लोक एतास्मि॥ ९॥

अत्रं यजमानः परस्तादायुषः स्वाहापजिह परिघमित्युक्त्वो-जिष्ठति तस्म रुद्रा माध्यन्दिनः सवनः सम्प्रयच्छन्ति ॥ १०॥

Atha juhoti namo väyaveantarikshakshite lokaskhite lokam me yajamänäya vindaisha vai yajamänasya loka etä asmi || 9

Atha yajamānah parastādāyushah svāhā – apajahi parighamityuktvottishati tasmai rudrā madhyandinam savanam samprayacchanti || 10

Translation: Then he makes the offering reciting, adoration to Vāyu who dwells in the sky and dwells in the world. Obtain the world for me, the sacrificer to that world of the sacrificer I will go. Thither will the sacrificer after life, go, Hail, take away the bolt. Having said this, he rises. For him, the Rudras fulfil the midday libation. 9-10

ं प्रा त्वीययवनस्योपाकरणाञ्जघनेनाहवनीयस्योदङ्ग्रुख उपितरय स आदित्यः स वैश्वदेवः सामाभिगायवि ॥ ११ ॥

लोश्कद्वारमपानार्श्यूश्च प्रयोग त्या वयः स्वारा ३३३३३ इ.स. आ३३ ज्या३यो३आ३२१११ इति ॥ १२ ॥

Purā tritiyasavanasyopākaranājjaghanenāhavaniyasyodanmukha upavishya sa ādityam sa vaishvadevam sāmābhigāyati || 11

Lokadvāramapā vārn pashyema tvā vayam svārājyā yo ā iti

Translation: Before the commencement of the evening Soma-libation he sits down behind the Ahavaniya-fire, facing north, and sings forth the Sama to the Aditya and the Vishvadevas: Open the door to thy world, and let us see thee, for obtaining of sovereignty.

11-12

II.24.13-15] CHANDOGYA-UPANISHAD

आदित्यम्थ वैश्वदेवं लो३कद्वारमपावाईणू३३ पश्येम स्वा वयर साम्रा३३३३ हु३म् आ३३ज्या३यो३ आ३२१११ इति ॥ १३॥

Adityamatha vaishvadevam lokadvāramapāvarnu pashyema tvā vayam sāmrājyāyā iti | 13

Translation: Thus the chant to the ādityas: now the chant to the Vishvadevas: open the door of thy world that we may see thee for obtaining of sovereignty.

अथ जुहोति नम आदित्येम्पश्च विश्वेम्पश्च देवेम्पो दिविक्षिद्भचो लोकक्षिद्भचो लोकं मे यजनाग विन्दत ॥ १४॥

एव वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः स्वाहापहत परिघमित्युवत्वोत्तिष्ठति ॥ १५ ॥

Atha juhoti nama ādityebhyashcha vishvebhyashcha devebhyo divikshidbho lokakshidbho lokam me yajamānāya vindata || 14

Esha vai yajamānasya loka etā - asmiyatra yajamānah parāstādāyushah svāhāapahata parighamityuktvottishthati | 15

Translation: So he offers the oblation and says: adoration to the ādityas and to the Vishvadevas, the inhabitants of the heaven obtain the region of heaven for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. I will go thither, I, the sacrificer, after the life; Hail, unbar the door of that region! Thus having spoken, he rises. 14-15

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनः सम्प्रयच्छ-न्त्येष ह वे यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६॥ Tasmā ādityāshcha vishve cha devõstritiyasavanam samprayacchantyesha ha vai yajnasya matrām veda ya evam veda ya evam veda || 16

Translation: For him the Adityas and the Vishvadevas bestow upon him the third Somalibation.

He who knows this, knows the fulness of the sacrifice. Yea, he who knows this.

Purport:— In this section it is spoken about different types of Soma-yajna. And by performing such Yajna with full knowledge of the real nature of such sacrifices one gains different upper worlds after the death of this life.

CHAPTER III Section 1

ॐ। असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवः शोऽन्तरिक्षमपूरो मरीचयः पुत्राः ॥ १ ॥

AUM asau vā ādityo devamadhu tasya dyaureva tirashchinavamsho-antarikshamapupo mayichayah putrāh || 1

Translation: Verily, yonder sun is the honey of the gods, of this heaven is the cross - beam. The honey - comb is the atmosphere. The brood are the particles of light or the rays.

Purport:— The Sun embodies the fruits of all the sacrifices for creatures enjoy it according to the fruits of their respective actions. The man of virtue gets the pleasure like the gods. And this god's pleasure is denoted here as honey. Heaven is above the atmosphere so it is like beam from which honey-

comb atmosphere hangs and the rays exist in the hive of the honey and resemble the brood.

तस्य ये प्राञ्चो रहमयस्ता एवास्य प्राच्यो मधुनाड्यः। ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः॥ २॥

Tasya ye prāncho rashmayastā evāsya prāchyo madhunādyah richa eva madhukrita rigveda eva pushpam tā amritā āpastā vā etā richah || 2

Translation:- The eastern rays of that sun are its eastern honey cells. The bees are the Rik-verses the flower is the Rik-Veda and the fluid drops are the nectar. 2

एतमृगेदमभ्यतपश्स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यम-न्नाद्यश्रसोऽजायत ॥ ३ ॥

Etamrigvedamabhyatapamstasvābhitaptasya yashasteja indriyam viryamannādyam rasoojāyata || 3

Translation: Verily, these Rig-verses (the bees) brood on the Rig-Veda; from it, when it had been brooded upon, there was produced its essence splendour, brightness, power vigour and food.

3

तद्वचक्षरत्तदादित्यभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितः रूपम् ॥ ४ ॥

Tadvyck harat tadādityamabhito - ashrayattādvā etad yadetādadītyasya rohitam rupam ||

Translation: It flowed forth; it went towards the sun, verily, that is how the appearance of the sun is red.

Purport: Sacrificial rites are performed with the Rigveda when the fruits thereof produce honey i.e. apurva as the bees bring honey from the flowers. This fruit of the sacrifice is denoted here as honey or nectar but it should be understood that this is not the Nectar which gives immortality. As we know the Devatās of the heaven enjoy honey but that nectar does not make them immortal.

Section 2

अथ येऽस्य दक्षिणा रइमयस्ता एवास्य दक्षिणा मधुनाडची यज्र्रच्येत्र मधुकृतो यज्जेद एव पुष्पं ता अमृता आपः ॥ १ ॥

Atha ye-asya dakshinā rashmayastā evāsya dakshinā madhunādyo yajumshyeva madhukrito yajurveda eva pushpam tā amritā āpah || 1

Translation:— Now its southern rays are its southern honey-cells. The Yajus formulae are the bees. The flower is the Yajur-veda. The fluid-drops are the honey.

तानि वा एतानि यज्र्रध्येतं यज्जेत्रदमभ्यतपरस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यर रसोऽजायत ॥ २ ॥

Tāni vā etāni yajumshyetam yarjurvedamabhyatapamstasyābhitaptasya yashasteja indriyam viryamannādyam raso ajāyata || 2

Translation: Verily, these Yajus formulae brooded upon that Yajur Veda; from it, when it had been brooded upon there was produced as its essence, splendour, brightness, power, vigour, and food. 2

तद्वचक्षरनदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुग्लरह्मम् ॥ ३ ॥

Tadvyaksharat tadādityamabhito - ashrayat tadvā etad yadetadādityasya shuklam rupam || 3

Translation: It flowed forth; it repaired to the sun. Verily, that is what the white appearance of the sun is.

Section 3

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाडचः सामान्येत्र मधुकृतः सामवेद एव पुःपं ता अमृता आपः ॥ १॥

Atha ye - asya pratyancho rashmayastā evāsya pratichyo madhunādyah sāmānyeva madhukritah sāma Veda eva pushpam tā amritā āpah || 1

Translation: Now, its western rays are its western honey - cells the bees are the Sāma - chants. The flower is the Sāma - Veda. The fluid drops are the nectar.

तानि वा एतानि सामान्येतः सामवेदमभ्यतपःस्तस्याभित-प्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः स्सोऽजायतः॥ २ ॥

Teni vā etāi sāmānyetam sāmavedam – abhyatapamstasyābhitaptasya yashasteja indriyam viryamannādyam vaso-ajāyata || 2

Translation: Verily, these Sāma chants brooded on the Sāma - Veda, from it, thus brooded upon, issued forth, its essence splendour, brightness, power, vigour and food.

तद्वयक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्णर रूपम् ॥ ३ ॥

Tadvyaksharat tadādityamabhito - ashrayat tadvā etad yadetadādityasya krishnam rupam || 3

Translation:— It flowed forth. It repaired to the sun. Verily, that is what that dark appearance of the sun is.

3

Section 4

अथ येऽस्योदञ्चो रहमयस्ता एवास्योदीच्यो मधुनाडचोऽ-थर्वाङ्गिरस एव मधुकृत इतिहासपुराणं षुष्प ता अमृता आपः ॥ १ ॥

Atha ye-asyodancho rashmayastā evāsyodichyo madhunādyoatharvāngirasa eva madhukrita itihāsapurānam pushpam tā amritā āpah || 1

Translation: Now, its northern rays are honeycells. The bees are the hymns of the Atharvaveda, and Angirasa. The flowers are the Itihasa and the Purana. The fluid - drops are the nectar.

Purport: At some sacrifices the Puranas and Itihasa which are the portions of the Atharva-Brahmana are narrated.

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुगणमभ्यतपःस्तस्याभित-सस्य यश्चस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

Te vā ete atharvāngirasa etaditihāsapurānam abhyatapamstasyābhitaptasya yashasteja indriyam viryamannādyamraso – ajāyata || 2

Translation:- Verily, these hymns of the Atharva Veda and Angirasas brooded upon that

Itihasa and Purana. From them, thus brooded upon issued forth, as their essence splendour, brightness, power, vigour, and food.

यद्वश्वश्वरत्तदादित्यमितोऽश्रवत्तदा एतद्यदेतदादित्यस्य परं कृष्णाः रूपम् ॥ ३ ॥

Tadvyaksharat tadadityamabhito - ashrayat tadvā etad yadetadādityasya param krishnam rupam || 3

Translation:— It flowed forth. It repaired to the sun. Verily, that is how that exceedingly dark appearance of the sun is.

3

Section 5

अथ येऽस्योध्वा रश्मयस्ता एवास्योध्या मधुनाडचो गुद्या एवादेशा मधुकृतो ब्रह्मैन पुष्पं ता अमृता आपः ॥ १ ॥

Atha ye-asyordhvā rashmayastā evāsyordhvā madhunādyo guhyā evādeshā madhukrito brahmaiva pusham tā amritā āpah || 1

Translation: Now, upward rays are its upper honey-cells. The bees are the hidden teachings (Upanishads). The Brahman is the flower. The fluid drops are the nectar.

Purport:— From the karma-kānda of Vedas we have come to the Jnāna-kānda where Abstract Brahman is the flower for getting the aspired honey i.e. moksha but we will come to know that practically there is no such Bliss or nectar either in dharma-artha-kāma or in Brahma-Jnāna-Moksha that we shall learn from next section onward.

ते वा एते गुद्धा आदेशा एतद्वद्धाभ्यतपश्स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

Te vā ete guhyā ādeshā etad brahmābhyatapamstasyābhitaptasya yashasteja indriyam viryamanunādyam raso ajāyata || 2

Translation: Verily, those hidden teachings brooded upon that Brahman; from it, when it had been brooded upon, there issued forth, as its essence splendour, brightness, power, vigour and food. 2

तद्वचक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मद्ये स्रोभत इव ॥ ३ ॥

Tadvyaksharat tad \bar{a} dityamabhito – ashrayat tadv \bar{a} etad yadetad \bar{a} dityasya madhye kshobhata iva \parallel 3

Translation:— It flowed forth. It repaired to the sun. Verily, that is what seems to tremble in the middle of the sun.

ते वा एते रमानाः रसा वेदाहि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा स्नमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

Te vā ete rasānām rasā vedā hi rasāsteshāmete rasāstāni vā etānyamritānāmamritāni vedā hyamritāsteshāmetānya – mritāni || 4

Translation: Verily, these are the essences of the essences, for the Vedas are the essences and Upanishads are the Vedic essences. Verily, these are the nectars of the nectars, for the Vedas are nectars and these (Upanishads) are their nectars.

Purport: All these are meant to emphasise upon the culture of the Upanishadic lessons.

Section 6

तद्यत्त्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अध्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति ॥ १ ॥

Tad yad prathamamamritam tad vasava upajivantyagninä mukhena na vai devä ashnanti na pibantyetadevämritam drishtvä tripyanti || 1

Translation:- That which is the first nectar (i.e. Rig Veda) that verily the Vasus enjoy with fire as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

Purport: This nectar produced as a result of karma-kānda-sacrifice does not bring any enjoyment to the soul because soul is not the enjoyer of any karma-fruit but it is like to be an object of enjoyment as one feels during his dreaming stage. A man after waking up from his sleep may remember his dream likewise here the nectar of karma - fruits are enjoyed through the senses where soul is a bound-jiva merely witnesses and feels as if satisfied thereby.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamabhisamvishintyetasmadrupādudyanti || 2

Translation:- They enter into this very form and come forth from this form.

Purport:- Till the time for enjoyment arrives they retire into it i.e. remain indifferent, and when the occasion for the enjoyment of this form arrives, they alert themselves for it.

स य एतदेवममृतं वेद वस्नामेवैको भूत्वाग्निनेव मुखेनैत-देवामृतं हष्ट्वा तृष्यति स एतदेव रूपमभिसंविशत्येतसमादूवा-दुदेति॥३॥

Sa ya etadevamamritam veda vasunāmevaiko bhutvā - agninaiva mukhe naitadevāmritam drishtvā tripyati sa etadeva rupamabhisamvishatyetasmādrupādudeti || 3

Translation:- He who knows thus this nectar becomes one of the Vasus and through Agni as his mouth is satisfied merely seeing that nectar. He enters that very form and comes forth from that form.

Purport: After exhaustion of the merit they return back.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वस्नामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४ ॥

Sa yāvadādityah purastādudetā pashchādastametā vasunā meva tāvadādhipatyam svārājyam paryetā || 4

Translation: As long as the sun shall rise in the east and set in the west, so long will he compass the sovereingnity and the heavenly kingdom similar to that of the Vasus.

Purport: The period of enjoyment is stated and after the exhaustion of the merit one will return back.

Section 7

अथ यद्दितीयममृतं तद्गुरा उपजीवन्तीन्द्रेण मुखेन न वै देवा अञ्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा सुप्यन्ति ॥ १ ॥ Atha yaddvitiyamamritam tadrudrā upajivantiadrana mukhena na vai devā ashnanti na pivantyetadevāmritam drishtvā tripyanti || 1

Translation: Now that which is the second nectar i.e. the White-Shukla Yajur-Veda that verily the Rudras enjoy through Indra as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

त एतदेव रूपमभिसंविशन्तयेतस्माद्रू पादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmādrupādudyanti || 2

Translation: They enter that form of the sun and come from that form.

स य एवदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव ग्रुखेनैत-देवामृतं दृष्ट्वा तृष्यति स एतदेव रूपमभिसंविशत्येतसमाङ्गा-दुदेति॥ ३॥

Sa ya etadevamamritam veda rudrānāmevaiko bhutvendrenaivamukhenaitadevamritam drishtvā tripyati sa etadeva rupamabhisamvishishatye-tasmādrupādudeti || 3

Translation:— He who knows thus that nectar becomes one of the Rudras and through Indra as his mouth is satisfied merely with seeing that nectar. He enters that very form and comes forth from that form.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्क्षिणत उदेते त्त्तरतोऽस्तमेता रुद्राणामेव तावदाधिपन्यः स्वाराज्यं पर्येता ॥४॥

Sa yāvadādityah purastādudetā pashchādastametā dvistāvaddakshinata udetottara-to-astametā rudrānāmeva tāvadādhipatyam svārājyam paryetā || 4

Translation:— As long as the sun shall rise in the east and set in the west, twice so long will it rise in the south and set in the north, and just that long will he compass the sovereignity and the heavenly kingdom similar to that of the Rudras.

Purport:— The period of enjoyment of the Rudras is double that of the Vasus. Regarding sun's rise in the north and set in the south pl. see next III/11.

Section 8

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अञ्चन्ति न पिवन्त्येतदेवामृतं दृद्वा तृष्यन्ति ॥ १ ॥

Atha yat tritiyamamritam tadāditya upajiyanti varunena mukhena na vai devā ashnanti na pibantyetadevāmritam drishtvā tripyanti || 1

Translation:— Now, that which is the third nectar (i.e. the Krishna Yajur-veda) on that the Adityas live upon through Varuna as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

त एतदेव रूपमिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmādrupādudyanti || 2

Translation:— These enter that form and come forth from that form.

स य एतदेवामृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखे-नैतदेवामृतं हष्ट्रवा तृष्यति स एतदेव रूपयभिसंविश्वत्येतस्मादूषा-दुदेति ॥ ३ ॥

IIII.8.3-4] CHANDOGYA-UPANISHAD

Sa ya etdevamamritam vedādityānāmevaiko bhutvā varunenaiva mukhenaitadevāmritam drishtvā tripyati sa etàdeva rupamabhiamvishatyetāsmadrupādudeti || 3

Translation:— He who knows thus that nectar becomes one of the Adityas and through Varuna as his mouth is satisfied merely with that nectar. He repairs into that form and comes forth from that form.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्प-श्चादुदेता पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४ ॥

Sa yāvadādityo dakshinata udetottarato – astametā dvistāvat pashchādudetā purastādastametādityānāmeva tāvadādhipatyam svārājyam paryetā || 4

Translation: As long as the sun will rise in the south and sets in the north, twice so long will it rise in the west and set in the east and just that long will he compass the sovereignity and heavenly kingdom similar to that of the Adityas.

Section 9

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अञ्चन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति ॥ १ ॥

Atha yachchaturthamamritam tanmaruta upajivanti somena, mukhena na vai devā ashnanti na pibantyetadevāmritam drishtvā tripyanti || 1

Translation: Now, the Maruts live upon what is the fourth nectar (i.e. Atharva - Veda) through Soma as their mouth. Verily, the gods neither eat

TWELVE ESSENTIAL UPANISHADS [III.9.2-4

nor drink. They are satisfied merely with seeing that nectar.

त एतदेव रूपमिसंविशन्त्येतस्मादूपादुद्यन्ति ॥ २ ॥

Ta etadeva rupamabhisamvishantyetasmā drupā dudyanti || 2

Translation:- They repair into that form and come forth from that form.

स य एतदेवामृतं वेद मरुतामेवैको भूत्वा सोमेणैव मुखेनैत-देवामृतं दृष्ट्वा तृष्यति स एतदेव रूपमभिसंविज्ञत्येतस्माद्रूपा-दुदेति॥३॥

Sa ya etadevamamritam veda marutāmevaiko bhutvā somenaiva mukhe naitadevāmritam drishtvā tripyati sa etadeva rupamabā isam vishatye - tasmā drupā dudeti || 3

Translation:- He who knows thus that nectar becomes one of the Maruts and through Soma as his mouth is satisfied merely with seeing that nectar. He enters that very form and comes forth from that form.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यः स्वाराज्य पर्येता॥ ४॥

Sa yāvadādityah pashchād - udetā purastādastametā dvistāvaduttarata udetā dakshinatā - astameto marutāmeva tāvad ādipatyam svārājyam paryetā || 4

Translation: As long as the sun shall rise in the west and set in the east, twice, so long will it rise in the north and set in the south, and just that long will he compass the sovereignity and the heavenly kingdom similar to that of the Maruts.

Section 10

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति ॥ १ ॥

Atha yat panchamamritam tat sādhyā upajivanti brahmanā mukhena na vai devā ashwanti na pivantyetadevāmritam drishtuā tripyanti ||

Translation:- Now, the Sādhyas live upon what is the fifth nectar (i.e. Upanishads) through Brahman as their Source. Verily the gods neither eat nor drink. They are satisfied merely with observing that nectar.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रपादुद्यन्ति ॥ २ ॥

Tad etadeva rupamabhisamvishantyetasmādrupādudyanti || 2

Translation: They repair into that hallucination of Brahman and come forth from that form.

Purport: Gita¹: All the worlds including Brahmaloka are subject to the cyclic law. 2

स य एतदेवममृतं वेद साध्यानामेवैको भृत्वा ब्रह्मणैव मुखे-नैतदेवामृतं दृष्ट्वा तृष्यति स एततेव रूपमभिसंविशत्येतस्माद्रूपादु-देति ॥ ३ ॥

Sa ya etadevamanitam deva sadhyānāmevaiko bhutvā brahmanaiva mukhenaitadevāmritam drishtvā tripyati sa etadeva rupamabhisamvishatyetasmadrupādudeti || 3

^{1.} vide VIII, 16

Translation: He who knows thus that nectar becomes one with the Sādhyas and having established in Brahma - jnāna feels satisfied merely emerging into that. He enters or repairs into that hallucination of Brahman and comes forth from that.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताबदूर्घं उदेतार्वाङ्स्तमेता साध्यानामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४॥

Sa yāvadāditya uttarata udetā dakshinato – astametā dvistāvadurdhva udetāarvānstametā sādhyānāmeva tāvadādhipatam svārajyam paryetā || 4

Translation:- As long as sun shall rise in the north and set in the south, twice so long will it rise in the zenith and set in the nadir, and just that long will he compass the sovereignity and the heavenly kingdom similar to that of the Sādhyas.

Purport:- This is the highest attainment through the Inductive Process one can attain. Here the sun rises in the north i.e. the final goal which can be had through Inductive Method but here too there is sun set i.e once again soul gets a dark period of life (i.e. falls into māyā). But nectar (enjoyment) that soul gets here comes from the zenith viz. there is something divine light.

In the Bhagavatam¹ Those treading on the path of knowledge (jnāna) may think themselves liberated on the contrary failing to adore Thy Feet their mind ever remains impure although with great exertion

^{1.} Bh. X. 2.32

and difficult efforts might have attained a highest state of liberation but hurled down to the mundane plane...." This is the setting of the sun in the nadir ... also.

From 7th section we find it is noted that sun-rise and sun-set are from different horizons than its usual course. Really speaking there is neither sunrise nor setting of the sun. It is only visibility and non-visibility of the sun from different regions. But as it is stated in the Puranas that the chariot of the Sun moves about above the Manosa lake situated on the top of Mount Meru. There are four regions as Indrapuri (Amaravati). Yamapuri (Samyamani), Varunapuri (sukha) and Chandra or Somapuri (Vibhara). As a result the rising and setting of sun take place in these regions in respective order. But there is one another region known as Ilavrita Varsha surrounded by Meru and Manasa where sun-rise takes place from the zenith and setting in the nadir—about which we shall know from the following.

Section 11

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष क्लोकः ॥ १॥

Atha tata urdhva udetya naivodetā nāstametaikala eva madhye sthātā tadesha shlokah || 1

Translation: Henceforth after having risen in the zenith, the sun will no more rise nor set. He

^{1.} vide G. VIII. 16

TWELVE ESSENTIAL UPANISHADS [III.11.1-3]

will stand alone in the middle. On this there is this verse:

Purport:— Once that world of illumination is reached absolutely, the effulgence is not lost (i.e. no sun set). Now, we clearly understand that the religious sacrifices favoured the acquiring and enjoying of the fruits of jivas' karma. In fine the acquisition is lost by enjoyment. But jiva soul gets his splendour at that Brahmaloka where there is illumination and never there prevails illusion (sunset). But what is the true characteristic of that Divine Plane is narrated in the following.

न वे तत्र न निम्लोच नोदियाय कदाचन । देवास्तेनाहर सत्येन मा विराधिषि ब्रह्मणा ॥ इति ॥ २ ॥

Na vai tatra na nimlocha nodiyāya kadāchana devāstenāham satyena mā virādhishi brahmanā iti || 2

Translation:— It is not so there. Never did the sun set there nor can it illumine that plane; O the divinely blessed selves! By realising this Truth may I not fall from Brahman i.e. may I be blessed with the realisation of Brahman through the wisdom of this Truth.

न ह वा अस्मा उद्ति न निम्लोचित सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

Na ha vā asmā udeti na nimlochati sakriddivā haivāsmai bhavati ya etāmevam brahma upanishadam veda || 3

Translation: Verily, for him who knows this mystic doctrine of Brahman neither the sun rises nor sets and it is evermore day for him.

III.11.3-6] CHANDOGYA-UPANISHAD

Purport:— A man of realisation becomes eternally conscious uncoditioned by time marked by the rising and setting of the sun. It is said that it is ever-more day for him and there is no sun rise etc. It means that the world is ever illuminated with the Divine Glow and he becomes self-luminous with the realisation of Brahman.

तद्वैतद्ब्रह्मा प्रजापतय उनाच प्रजापतिर्मनवे मनुः प्रजाभ्य-स्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

Taddhaitad brahmā prajāpataya uvācha prajāpatirmanave manuh prajābhyastaddhaitaduddālakāyārunaye jyeshthāya putrāya pitā brahmā provācha || 4

Translation: Brahmā told this to Prajāpati; Prajāpati to Manu, Manu to his descendents. To Uddalaka Aruni, the eldest son, his father declared this knowledge of Brahman.

इदं वाव तज्ज्येष्ठाय षुत्राय पिता ब्रह्म प्रब्र्यात्प्रणाच्याय वान्तेवासिने ॥ ५ ॥

Idam vāva tajjyeshtaāya putrāya pitā Brahmā pranāyyāya vā antevāsine

Translation: Verily, a father may teach this knowledge of Brahman to his eldest son or to a worthy disciple.

नान्यस्य कस्मैचन यद्यप्यस्मा इमामिकः परिगृहीतां धनस्य पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

Nänyasmai kasmaichana yadyapyasmä imämadibhih parigrihitäm dhanasya purnäm dadyādetadeva tato bhuya ityetadeva tato bhuya iti ||

TWELVE ESSENTIAL UPANISHADS [III.12.1-2

Translation: And to none else, even if one should offer him this whole earth encompassed by water and filled with treasures. This truely, is more than that—yea, this truly is more than that.

Purport: The divine knowledge should not be imparted to any one who has got no sincere devotion. And the entire wealth of the universe is nothing before the spiritual wealth. A religious man would not be tempted by any offer.

Section 12

गायत्री वा इदः सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा इदःसर्वं भूतं गायति च त्रायते च ॥ १ ॥

Gāyatri vā idam sarvam bhutam yadidam kincha vāgva_i gāyatri vāgvā idam sarvam bhutam gāyati cha trāyate cha || 1

Translation: Indeed, the Gāyatri is everything here that has come to be, whatsoever there is here. Verily, Gāyatri is speech. Indeed, the Gāyatri sings of and protects everything here that has come to be

Purport: Here Gāyatri is not the metre of that name but Vishnu, the Supreme. And it is indicated here that He is the Substratum of everything and also it shows His All-pervasiveness.

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याः हीदः सर्वे भृत प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥

Ya vai sā gāyatriyam vāvā sā piyam prithivyasyām hidam sarvam bhutam pratishthitametāmeva nātishiyate || 2

Translation: Gāyatri (Vishnu) is Self-some. He is the Substratum of the earth, for His overlordhsip all the beings have come to their existance on earth and none can trespass His command. 2

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुपे शरीरमस्मि-न्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

Ya vai sā prithivayam vāva sā yadidamasmin purushe shariramasmin hime prānāh pratishthitā etadeva nātishiyante || 3

Translation: Indeed, that Vishnu in His Cosmic Form is the universe. It is the five gross elements of the universe that give shape to the corporeal body wherein the soul is installed and that soul too cannot do anything against His Will.

Purport: As we find in Katha. U. (2/2/15). 3

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-मस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yadvai tat purushe shariramidam vāva tadyadidamasmin naantah purushe hridayamsmin hime prānāh pratishthitā etadeva. nātishiyante ||

Translation: Indeed, the Body of God and His Own Self are One and the Same viz. Identical. For, His Senses are also Transcendental and woven to His Own Self. They are ever subjugated to His Will.

Purport:— In the previous mantra we are told that the five gross elements have given shape of the corporeal body which is different from the soul but here in this mantra we are enlightened that the Body and the very Self of God are identical and also God's Senses are not gross but They too are Spiritual and woven to His Self.

TWELVE ESSENTIAL UPANISHADS [III.12.5-6

सैषा चतुष्पदा षड्डिधा गायत्री तदेतहचाभ्यनुकतम् ॥ ५ ॥

Saishā chatushpadā shadvidhā gāyatri tadetadrichā - abhanuktam || 5

Translation: His Majesty is comprised of four-feet and His Manifestation is sixfold. With reference to this a Rik verse states:

Purport:— Of His quadrangular Majesty one fourth pervades in and through the entire universe (G.X). And six-fold Manifestation (i) Purusha-Avataras, (ii) Guna-Avataras, (iii) Leelā-Avatāras (iv) Manvantāra-Avatāras (v) Yugāvatāras, and (vi) Shaktyāvesha-Avatāras.¹ 5

तावानस्य महिमा ततो ज्यायाश्च्च पूरुषः । पादोऽस्य सर्वा भूतानि त्रिषादस्यामृतं दिबि ॥ इति ६ ॥

Tāvānasya mahimā tato jyāyāmshcha purushah, pādo - asya sarvā bhutāni tripādasyāmritam divi iti || 6

Translation:— That Purusha's (Vishnu) Greatness is of such extent, yet Purushottam is greater than the Purusha. The whole universe is only one-fourth of His Divine Splendour and three quarters of Splendour is in His Transcendental (Goloka-Vaikuntha) World.

Purport: Vishnu is one of the sixfold Manifestation of the Supreme God-head. Therefore, Vishnu is known as Purusha whereas Sri Krishna is Purushottam, the Fountain-Source and the Supreme God-Head Par Excellence. Further. 6

^{1.} My Gita Darshan pp. 63-64

^{2.} vide Purport on Tai. U. 2.6 and also Gita X.

III.12.7-9] CHANDOGYA-UPANISHAD

यद्वै तद्वक्षतीदं वाव तद्योऽयं बहिर्घा पुरुषादाकाशो यो वै स बहिर्घा पुरुषादाकाशः॥ ७॥

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥ ८ ॥

अयं वाव स योऽयमन्तर्हेदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णामप्रवर्तिनीः श्रियं लभते य एवं वेद ॥ ९ ॥

Yadvai tad brahmetidam vāva tad yo ayam bahirdhā purushādākāsho yo vai sa bahirdhā purushādākāshah || 7

Ayam vāva sa yo - ayamantah purusha ākāsho yo vai so antah purusha ākāshah || 8

Ayam vāva sa yo — ayamantarhridaya `ākāshastadetad purnamapravarti purnāmapravartinim shriyam labhate ya evam veda || 9

Translation:— Indeed, that Supreme Brahman with His All-pervasiveness exists all through the universe like the space. Again He is the same Brahman dwelling as Monitor-Self within the hearts of all beings. Nay, that Purushottam-Brahman, the Supreme Brahman is the Prototype of the Indwelling Monitor-Self of the beings. He is the Supreme God-Head Par-excellence. The Fountain-Source of all Purushas. He is the 'Akhila-rasā-mrita murty' and His Leelā is Transcendental. He who knows Him thus, attains His eternal servitorship, the summum bonum of life.

Purport:- The All-pervading Brahman is the Halo of the Supreme Godhead and Paramatman is the partial Manifestation of the Supreme Divinity whereas Sri Krishna is (Krisrnastu Bhagavān Svayam)

TWELVE ESSENTIAL UPANISHADS [III.13.1-2

the Supreme God-head Par-Excellence. He is 'Sachidānanda Vigraha' - 'Akhilarasāmrita - sindhu'. One who realises Him in Reality attains his summum bonum of life.'

7-9

Section 13

तस्य ह ना एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तञ्चक्षः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यनादो भवति य एवं वेद् ॥ १ ॥

Tasya ha vā etasya hridayasya pancha devasushayah sa yo-asya prān sushih sa prānastacchakshuh sa ādityastadetattejoannādyamityupāsita tejasvyannādo bhavati ya evam veda || 1

Translation: Verily, there are indeed, in this heart five gates protected by gods. Its eastern opening is the prāna—he is the eye, he is the sun. One should penetrate upon this as glow and as food. He who knows this becomes resplendent and an eater of food.

Purport:- vide Prasna. Up. III.8.

1

अथ योऽस्य दक्षिणः सुषिः स न्यानस्तन्छ्रोतः स चन्द्रमास्त-देतन्छ्रीश्र यशक्नेत्युपासीत श्रीमान्यशस्त्री भवति य एवं वेद ॥ २ ॥

Atha yo-asya dakshninah sushih sa vyānastacchrotram sa chandramāstadetacchrishcha yashashchetyupāsita srimān yashasvi bhavati ya evam veda || 2

Translation: Now, its southern gate is $vy\bar{a}na$ —that is the ear—that is the moon. One should

^{1.} vide Tai. Up. Purport of 11.5

penetrate upon this as prosperity and fame. He who knows this becomes prosperous and splendid.

Purport:- vide Prasna Up. III.6.

2

अथ योऽस्य प्रत्यङ्सुषिः सोऽपानः सा नाक्सोऽप्रिस्तदेतद्-ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यनादो भवति य एवं वेद ॥ ३

Atha yo-asya pratyan sushih so-apānah sā vāk so-agni stadetad brahmavarchasamannādyamityupāsita brahma-varcha-syannādo bhayati ya evam veda || 3

Translation:- Now, its western gate is apāna that is speech, that is fire. One should penetrate upon it as the lustre of sacred wisdom and as health. He who knows this becomes eminent in sacred knowledge and health.

Purport: vide Chan. Up. 1.3.3 and V.21.2. 3

अथ योऽस्योदङ्सुषिः स समानस्तन्मनः स पर्जन्यस्तदेत त्कीर्तिश्च व्युष्टिक्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥ ४॥

Athayo-asyodan sushih sa samānastanmanah sa parjanyastadetat kirtishcha vyushtishchetyupāsita kirtimān vyushtimān bhavati ya evam veda || 4

Translation:- Now, its northern gate is samāna that is the mind that is the rain - god. One should penetrate upon it as fame and beauty. He who knows this becomes famous and beauteous.

Purport:- Prasna Up. IV. 4.

4

5

अथ योऽस्योध्वः सुषिः स उदानः स नायुः स आकाशस्त-देनदोजश्र महक्वेत्युपासीतौजस्त्री महस्त्रान्भवति य एवं वेद् ॥ ५ ॥

Atha yo-asyordhvah sushih sa udānah sa vāyuh sa ākāshastadetadojashcha mahashchetyupāsitaujasvi mahasvān bhavati ya evam veda || 5

Translation: Now, the upper gate is udāna, that is wind, that is Ākāsha. One should penetrate upon this as strength and greatness. He who knows this becomes strong and great.

Purport:- vide Prasna Up. IV.4.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥

Te vā ete pancha brahmapurushāh svargasya lokasya dvārapāh sa ya etānevam panchabrahmapurushān svargasya lokasya dvārapān vedāsya kule viro jāyate pratipadyate svargam lokam ya etānevam pancha brahmapurushān svargasya lokasya dvārapān veda ||

Translation: These verily, are the five divinely endowed sentinels to guide oneself to the world of illumination. He who engages these five divinely enlightened sentinels for illumination of one's heart in his soul is born a hero i.e. a strong spiritual sentiment. And when thus he constantly engages them to culture the divinity, himself attains the illumination of his soul.

Purport:- The five mighty forces like Prāna etc. who control the movement of a bound jiva on

earth but when these five are regulated to guide oneself towards the illumination of one's heart when the soul is borne with intuitive wisdom, forthwith one gets self - realisation.¹

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषुत्तमेषु लोकेष्विदं वाव तद्यदिदमस् कन्तः पुरुषे ज्योति स्तयेषा दृष्टिर्यत्रैतद्दासमञ्ज्ञरीरे सःस्पर्शेनोष्णमान विज्ञानाति तस्येषा श्रुतिर्यत्रैतत्कर्णाविपगृद्य निनदमिव नद्यपुरिवाग्नेरिव ज्वलत उपश्व-णोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥ ७-८ ॥

Atha yadatah paro divo jyotirdipyate vishvatah prishtheshu sarvatah prishtheshvanuttameshuttameshu lokeshvidam vāva tad yadidamasminnantah purushe jyotistasyaishā drishtiryatraitadasminchharire samsparshenoshnimānam vijānāti tasyaishā shrutir yatraitad karnāvapigrihya ninadamiva nadathurivāgneriva jalata upashrinoti tadetaddrishtam cha shrutamchetyupāsita chakshushyah shruto bhavati ya evam veda ya evam veda | 7-8

Translation: Now, the most Effulgent Supreme Personality shines forth above the universe, nay, above the world of Brahma-jyoti, above everything, above all, transcending all the worlds—there is no other world higher than this this is the Paramount World. This Supreme Purusha is the Prototype of the Purusha Who shines in the hearts of individual souls as the Monitor-Self. This shining Personality can be seen inasmuch as one has a perception of warmth when one touches the body; He can be heard inasmuch as on closing the ears, one hears something like the sound of a chariot or the

^{1.} vide Katha Up. II. 1.1

bellowing of a bull, or the sound of a blazing fire. One should devote himself to that shining Personality if he had a vision of Him or when heard about Him from a spiritual Guru.

One who realises this attains beatitude and becomes illustrious—yea one who knows this.

Purport:— The Supreme Godhead shines in His Own splendour at the Paramount Transcendental Plane. The Purusha, the Indwelling Monitor-Self Who shines forth in the cavity of one's soul is the same one but that Purushottama is the Prototype of the Purusha. The jiva-soul when endowed with intuitive wisdom perceives the presence of the Divinity within and also hears mystic sounds; he cultures unalloyed devotion to that Purushottam Bhagavān.

Section 14

सर्वं खिलवदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खिल कतुमयः पुरुषो यथाकतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स कतुं कुर्वीत ॥ १ ॥

Sarvam khalvidam brahma tajjalāniti shānta upāsita atha khalu crutumayah purusho yathācrutur asminlloke purusho bhavati tathetah pretya bhavati sa crutum kurvita || 1

Translation:— Verily, all this universe is Brahman. i.e. every phenomenon or noumenon, the animate or the inanimate world has emanated from the potency of Brahman and has no existence unrelated to Him. From Him do all come forth, into Him do they dissolve and by Him are they

sustained. A man with intuitive wisdom should worship Him. For, as is one's faith such indeed is one's reward and according to one's faith or spiritual endeavour here in this world, thus does such one become on departing hence. So let one cultivate devotional practices.

Purport: - (1) Sarvam Khalvidam brahman: meaning every phenomenon or noumenon, the animate or the inanimate world, has emanated from His external potency and has no existence unrelated to Him.

Even Sri Shankrāchārya who propounded monism has stated, "Here is a direction to worship Brahman, possessor of innumerable properties (Gunas) and worthy of being worshipped in various ways: all this universe with names and forms, visible and perceptible to the senses has its origin in Brahman and at the end of the creation finds shelter in Him and lives by Him during existence." Now is there any indication of identity of Brahman and the souls?

- (2) The tajjalān: significantly employed to enunciate the central principle of devout worship to that Supreme Object Who is the Cause, Support and Goal of the universe.
 - (3) Kratu: spiritual faith.1

मनोमयः प्राणशारीरो भारूपः सत्यसङ्कल्प आकाशातमा सर्व-कर्मा सर्वकामः सर्वगन्धः सर्वरतः सर्वमिद्मभ्यात्तोऽवाक्यनाद्रः ॥ २॥

1

^{1.} vide G. II. 41

TWBLVE ESSENTIAL UPANISHADS [III.14.2-3

Manomayah prānashariro bhārupah satya-sankalpa ākāshātmā sarvakarmā sarvakāmah sarvagandhah sarvarasah sarvamidamabhyātto-avākyanādarah

Translation:— He is Self-accomplished-will. His very Self and the Body are identical. He is Self-luminous and Self-Conscious. His very resolve is infallible or His very Will is the fulfilment. He is Self-some with His All-pervasiveness. He is the Cause of causes. He is the Wish-yielding Self-some Divinity possessing all the Transcendental Glories (lovely fragrance) and full of Nectarine Bliss. He with His one quadrangular splendour encompasses the whole universe. He is possessing no phenomenal or material senses whereas everything in Him is Transcendental and absolutely free from any ambiguity.

Purport: After speaking about the Supreme Brahman's Divine Qualities the Shruti declares the supra-mundane aspects of Brahman lest we might be attributing our mundane ideas upon Him. The Supreme Divinity is ever Perfect and therefore has no unfulfilled desire.¹

एष म आत्मान्तहृदयेऽणीयान्त्रं हेर्वा यवाद्वा सर्पपादा स्यामा-काद्वा स्यामाकतण्डलाद्वेष म आत्मान्तहृदये ज्यायान्पृथिव्या ज्याया-नन्तिरक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥

esha ma ātmā-antarhridaye aniyān brihervā yavādvā sarshapādvā shyāmākādvā shyāmākatandulādvaisha ma ātmāantarhridaye jyāyān prithivyā jyāyānantarikshājjyāyān divo jyāyānebhyo lokebhyah

^{1.} vide G. VII. 7-11 and Sve. III. 19 Mun. III. 2.7

Translation: The Monitor-self Who dwells in the hearts of every being is My (Purushottam-self) Other-self—smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. At the same time I, the Same residing in the lotus of the heart Am greater than the earth, greater than the sky, greater than all the worlds.

Purport: The Indwelling Monitor-self Whose Proto-type is the Supreme Godhead is extremely subtlest. But at the sametime it should be known that the Supreme Godhead is beyond any such conception of small or great. He is therefore not only vaster than the universe but in magnitude surpasses all that exists.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवा-क्यनादर एष म आत्मान्तहृदय एतद्ब्रह्मतिमतः प्रेत्याभिसम्भवि-तास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥ ४॥

sarvakarmā sarvakāmah sarvagandhah sarvarash sarvamidamabhyātto avākyanādaraesha ma ātmā-antarhridaya etad brahmaitamitah pretyābhisambhavitā smitiyashya syādaddhā na vichikitsātitiha smāha shāndilyah shāndilyah

Translation:— "He is the Cause of all causes; is Wish-yielding Self-some Divinity possessing All the Transcendental or lovely fragrance or Glories and All-Blissful; His immanence is pervading althrough and He is Self-some possessing no phenomenal or mundane senses; whereas everyting in Him is Transcendental and is absolutely free from any

ambiguity. He is the Lord Whom I install in my untainted heart. He is my adorable Supreme Godhead—I must attain Him, on departing hence". He Who possesses such steadfast faith and devotion absolutely free from any doubt about this divine character of the Supreme Divinity, will certainly accomplish himself—thus declared Sāndilya—yea, Sāndilya.

Purport: This is the famous Sāndilya Vidyā which affirms the glorious path of Faith or Devotion to the All-Blissful Supreme Godhead Who possesses All-Transcendental Characteristics. The final Goal of every jiva is to attain unalloyed devotion to Him. Here in this section it is established:

- (1) Brahman is the Cause, Support and Goal of the universe. From Him beings are born, by Whom they live and to Whom they finally repair.
- (2) According to one's Faith or Devotion here in this world, thus does such one become on departing hence.
- (3) The Supreme Godhead is Both: Immanent and Transcendent, and
- (4) the final Goal of every being is to attain unalloyed devotion to Him.

Section 15

अन्तरिक्षोद्रः कोशो भूमिबुध्नो न जीर्यति । दिशो द्यस्य स्वक्तयो द्यौरस्योत्तरं विलम् । स एष कोशो वसुधानस्तस्मिन्विश्वमिद्रश्रीतम् ॥ १॥ antarikshodarah kosho bhumi buddhno na jiryati disho hyasya sraktayo daurasyottaram vilam sa esha kosho vasudhānastasmin vishvamidam shritam

Translation: The Trailokyātmaka Kosha (viz. bhur, bhuva, sva) worlds—of which the middle part is the space and basement is the earth—does not decay. The directions of space are its corners and heaven is its upper face. This Trailokyātmaka Kosha contains all the wealth that can be obtained by the performance of Vedic rituals.

Purport: Here, those who all are for traivargic gains viz. dharma, artha, kāma perform the Vedic rituals and for them the upper or highest world is the heaven and accordingly other two worlds as per the merit of the ritualistic karma are indicated.

(ii) no jiryati: does not 'decay' to be understood as that it continues for a very long period whereas this Kosha consisting of bhu, bhuva and sva is destroyed at the end of a day of Brahmā consisting of one thousand human divya yugas.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची तासां वायुर्वतसः स य एतमेव वायुं दिशां वत्सं वेद न पुत्ररोदः रोदिति सोऽहमेतमेव वायुं दिशां वत्सं वेद मा पुत्ररोदः रुदम् ॥ २ ॥

tasya prāchi dig juhurnāma sahamānā nāma dakshinā rājni nāma Pratichi subhutā nāmo dichi tāsām vāyurvatsah saya etamevam vāyum dishām vatsam veda na putrarodam roditi so ahametamevam vāyum dishām vatsam veda mā putrarodam rudam

^{1.} vide G. VIII. 17

Translation:— The eastern direction is named juhu; its southern direction is named sahamānā; its western direction is called rājni; its northern direction is called subhutā. The wind is the offspring of these directions. He who knows this wind thus as the offspring of the directions of space weeps not for a son. I, here know this wind thus the offspring of the direction of the space. Let me not mourn for a son.

Purport:— There are four types of oblations such as dhruvā, upabhrit, juhu and sruk put into the sacrifical fire and the result thereof are gained as such (i) Sahamānā—world ruled by Yama (Here some ill-motivated people perform such yajnas for gaining their evil desires and therefore after the death they go to the region of Yama and get the reward of suffering.)

- (ii) $R\bar{a}jni$:— the world ruled by Varuna: ofter death, one as per the merit goes to that world and enjoys the wealths of that world for a long period.
- (iii) Subhutā:— the world ruled by Kubera. So one who gets such merit goes to that world after death.

But it is the Yajna-agni who preserves the results of the Yajna in the Vāyu (the Agent of God) who accordingly presents those fruits to the respective persons after their death.

अरिष्टं कोशं प्रपद्येऽमुनामुना प्राणं प्रपद्येऽमुनामुना भूः प्रपद्येऽमुनामुना भुवः प्रपद्येऽमुनामुना स्वः प्रपद्येऽमुनामुना-मुना ॥ ३ ॥

IIII.15.3-5] CHANDOGYA-UPANISHAD

arishtam kosham prapadye-amunā amunā amunā prānam prapadyeamunā amunā amunā bhuhprapadye-amunā amunā amunā amunā svah prapadye amunā amunā amunā amunā 3

Translation:— I offer oblation with a view to attaining long nondestructible Trailokya - kosha for such and such. I offer oblation with a view to long life for such and such. I offer oblation with a view to attaining Bhuh - world for such and such. I offer oblation with a view to attaining Bhuvah for such and such. I offer oblation with a view to attaining Svah or heaven for such and such.

स यदवीचं प्राणं प्रपद्य इति प्राणो वा इदः सर्वं भूतं यदिदं किञ्च तमेव तत्प्रापितस ॥ ४॥

sa yadavocham prānam prapadya iti prāno vā idam sarvam bhutam yadidam kincha tameva tat prāpatsi 4

Translation: When I said, - "pray for life (Prāna)" the beings that exist are indeed substituted by Prāna. So it was in this context prayer for Prāna is made.

अथ यदवोचं भूः प्रवद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥ ५ ॥

atha yadavocham bhuh prapadya iti prithivim prapadye antariksham prapadye divam prapadya ityeva tadavocham 5

Translation: Accordingly when I said I pray for Bhuh: I said only this: I pray for the wealth of the earth, I pray for the wealth of the Bhuvah - world and I pray for the celestial wealth of the heaven." 5

TWELVE ESSENTIAL UPANISHADS [III.15.6-7

अथ यदबोचं भुनः प्रवद्य इत्यमि नायुं प्रपद्ये प्रपद्य आदित्यं प्रपद्य इत्येव तदबोचम् ॥ ६ ॥

athayadavocham bhuvah prapadya ityagnim prapadyevāyum prapadya ādityam prapadya ityeva tadavocham 6

Translation: So when I said: I pray for bhuvah I said this: I pray to fire; I pray to vāyu, and I pray to the sun.

अथ यद्वोच स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये साम-वेदं प्रपद्य इत्येव तद्वोचं तद्वोचम् ॥ ७ ॥

atha yadavocham svah prapadya itryigvedam prapadye yajurvedam prapadye sāmavedam prapadya ityeva tadavocham tadavocham 7

Translation: Then when I said, 'I pray for Svah, I said only: "I pray to the Rig Veda, I pray to the Yajur Veda and I pray to the Sāma Veda' yea, that was that what I said.

Purport:- This section points out how symbols are used for worship and the objects prayed for Traivargic fruits.

Section 16

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विःश्वतिवर्षाणि तत्प्रातःसवनं चतुर्विःश्वत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदःसर्वे वासयन्ति ॥ १ ॥

Purusho vāva yajnastasya yāni chaturvimshati varshāni tat prātahsavanam chaturvimshatyaksharā gāyatri gāyatram prātah savanam tadasya vasavo-anvāyattāh prānā vāvavasava ete heedam sarvam vāsayanti

III.16.1-2] CHANDOGYA-UPANISHAD

Translation: Verily a person's life is a sacrifice. His first twenty four years are the morning soma-libation. As the Gāyatri metre has twenty-four syllables, the morning-soma-libation is offered with Gāyatri chant. The vasus are connected with this part of sacrifice. Prānas indeed, are the Vasus, for they cause everything here to endure.

Purport:— The Soma-yajna has three libations of which the morning-libation is related with Gāyatri metre and Agni and Vasus are connected with the morning-libation. They being the deities of the oblation are their lords; so they are the gods for this Purusha-yajna.

(ii) Here Prānas mean senses.

1

तं चेदेतस्मिन्वयसि किञ्चिदुपत्पेत्स ब्र्यात्प्राणा वसव इदं में प्रातःसवनं माध्यन्दिनः सवनमनुसन्तनुनेति माहं प्राणानां वस्नां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

tanched etasmin vayasi kinchadupatapet sa bruyāt prānā vasava idam me prātah savanam mādhyandinam savanamanusantanuteti māham prānā-nām vasunām madhye yajno vilopsiyetytyuddhaiva tata etyagado ha bhavati 2

Translation:— If during this period of life any sickness overtakes him, he should repeat: "Ye Prānas, ye Vasus let this morning-libation of mine continue over to the mid-day libation. Let not the sacrifice be broken off in the midst of the Vasus who are the Prānas.' He surely recovers from sickness and becomes healthy.

TWELVE ESSENTIAL UPANISHADS [III.16.3-4

Purport:— The whole life is conceived as a continuous sacrifice and therefore a man is called a sacriffce.

अथ यानि चतुरचत्वारिश्शद्धर्षाणि तन्माध्यन्दिनः सवनं चतुरचत्वारिश्शदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यन्दिनः सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्र। एते हीदः सर्वः रोदयन्ति ॥ ३॥

atha yani chatushchatvarimshadvarshani tan-nadhyamdinam savanam chatushchatvarimshada-kshara trishtup traishtubham madhyandinam savanam tadasya rudra anvayattah prana vava rudra ete hidam sarvam rodayanti

Translation:— Now his next forty - four years are the mid - day - libation. The Trishtubh metre is made up of forty - four syllables and the mid - day libation is related to the Trishtubh metre. With this the Rudras are connected. The Prānas indeed are the Rudras, for they, on departing cause everyone here to weep.

Purport: The mid - day libation of the Somayajna is related with Trishtubh metre and the gods connected with this are the Rudras.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रात्प्राणा यरुद्रा इदं मे माध्यन्दिनः सवनं तृतीयसवनमज्ञसन्तज्ञतेति माहं प्राणानाः रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

tam chedetasmin vayasi kinchidupatapet sa bruyāt prānā rudrā idam me mādhyandinam savanam tritiyasavanamanu-santanuteti māham prānānām rudrānām madhye yajno vilopsiyetyuddhaiva tata etyagado ha bhavati

Translation:— If during this period of life any sickness overtakes him, he should repeat: 'Ye Prānas, Ye Rudras, let this mid-day-libation of mine continue over to the third libation. Let not sacrifice, be broken off in the midst of the Rudras who are the Prānas.' He surely recovers from sickness and becomes healthy.

अथ यान्यष्टाचत्वारिःशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिःश-दक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा व।वादित्या एते हीदः सर्वमाददते ॥ ५ ॥

atha yānyashtāchatvārimshadvarshāni tattritiya-savanamashtāchatvārim shadaksharā jagati jāgatam tritiyasavanamtadasyādityā anvāyattāh prānā vāvādityā ete hidam sarvamādadate 5

Translation:— Then his next forty-eight years are the third libation. The Jagati metre is made up of forty-eight syllables and the third libation is related to the Jagati metre and the Ādityas are connected. The Prānas indeed are the Ādityas, for they take everything to themselves.

Purport: The third or evening libation of the Soma-yagna is related with Jagati metre and the gods connected with this are the Vishvadevas and the Adityas.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्र्यात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

tam chedetasmin vayasi kinchidupatapet sa bruyāt prānā ādityā idam me tritiyasavanamāyu-ranusantanuteti māham

TWELVE ESSENTIAL UPANISHADS [III.16.6-7

prānānāmādityānām madhye yajno vilopsi-yetyuddhaiva tata etyagado haiva bhavati

Translation:— If during this period of life any sickness overtakes, he would repeat: ye Prānas, ye, Adityas let this third libation of mine be extended to a full length of life. Let not the sacrifice be broken off in the midst of the Adityas who are the Prānas. He surely recovers from sickness and becomes healthy.

Purport: It shows that a full length of life should be 24+44+48 that is equal to 116 years. 6

एतद्ध सम वै तद्विद्वानाह महिदास ऐतरेयः स किंम एतदुप-तपिस योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवन्त्र ह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७॥

etaddha sma vai tadvidvānāha mahidāsa aitareyah sa kim ma etadupatapasi yo ahamanena na preshyāmiti sa ha shodasham varshashatamajivat praha shodasham varshashatam jivati ya evam veda

Translation: Verily, it was this that Mahidāsa Aitareya knew when he used to say, "Why do you afflict me with this sickness—me, who is not going to die with this." He lived for a hundred and sixteen years. He too, who follows this (Soma-Yagna), lives in vigour for a hundred and sixteen years (that was considered then as the full span of life.)

Section 17

स यद्शिशिषति यत्पिपासति यस रमते ता अस्य दीक्षाः

III.17.1-2] CHANDOGYA-UPANISHAD

sa yadashishishati yat pipāsati yanna ramate tā asya dikshāh

Translation: When one restrains himself from hunger and thirst and abstains from pleasures—these constitute the initiatory rites of the soma - yajna.

Purport:— For Soma - yajna the rules are: the sacrificer must observe restraint in all things as on the first day he should sit on the deer skin, put on a turban made of grass, keep a horn of a deer in the corner of his cloth and hold a stick of a fig tree in the hand. Next Ishti-yaga he should take milk twice a day and that too gradually would be reduced and on the last day he should take only the last remnants of the offerings. During the performance he must sit tight till sunset.

अथ यद्क्नानि यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

atha yadashnāti yat pibati yadramate tadu pasadaireti

Translation: And when he eats and drinks and rejoices, (that means) he joins the Upāsana ceremonies.

Purport: When one performs Jyotistoma form of Soma - Yajna the sacrificer is allowed to take certain amount of food.

अथ यद्धसति यज्जक्षति यन्मेथुनं चरति स्तुतन्नस्त्रैरेव तदेति।। ३॥

atha yaddhasati yjjakshati yānmaithunam charati stutashastraireva tadeti 3

TWELVE ESSENTIAL UPANISHADS [III.17.3-5

Translation:— And then he laughs and honours the remnant of the yajna and meets his wife on bed with chanting hymns strictly following shāstra.

Purport:— In the Putra-kāmesti-yajna the sacrificer at the end of the yajna receives the remnant from the priest and feeds his wife with that remnant. Next strictly following the injunction of the shāstra for procreation of ideal progeny with recitation of respective hymns he meets his wife on bed. This is considered a holy union of the couple.

अथ यत्तपो दानमार्जनमहित्मा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४॥

atha yattapo dānamārjāvamahimsā satyavachanamiti tā asya dakshināh 4

Translation: Austerity, alms - giving, uprightness, non-violence, truthfulness—all these glorious qualities are the rewards of the sacrifice.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवाः वभृथ ॥ ५ ॥

tasmādāhuh soshyatya soshteti punarutpādanamevāsya tanmaranamevāyabhrithah

Translation: Therefore they say: He will procreate who has procreated. That is his new birth. After that, the final ablution is offered to complete the sacrifice.

Purport: When it is understood that his wife has conceived, the sacrificer along with her performs. Udamiya Ishti etc., and complets the Yajna.

तद्वैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वो वाचापि-पास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताश्चितमस्यच्युत-मसि प्राणसःश्चितमसीति तत्रैते द्वे ऋचौ भवतः॥ ६ ॥

taddhaitat ghora angira hah Krishnāya devaki putrāyoktvo vāchāpipāsa eva sa babhuva soantavelāyāmetatrayam pratipadyetākshitamasyachyutamasi prāna samshitamasiti tatraite dve richau bhavatah

Translation: Ghora Angihasa rishi advised his disciple that he should invoke Bhagavān Sri Krishna, the Son of Devakidevi with repeating this triad knowing as if the death is sitting upon his shoulder, "Thou art the Indestructible; Thou art the Unchangeable, Thou art the very Substratum that enlivens the entire universe." On culturing this he (disciple) became free from desires. On this point there are two following Ric Verses:

Purport: Unfortunately some commentators blesphemously mean that Ghora Angirasa advised Sri Krishna, the Son of Devaki. But the Vaishnava commentators enlighten us with an impartial and true import that Ghora Angirasa advised his disciple to invoke Bhagavān Sri Krishna, the Divine Child of Devaki^a with such Panegyrics which are Sri Krishna's essential Characteristics.

On culturing this with intuitive wisdom one becomes Apipāsā idam upalakshanam apahata pāpmatva ādigunāstokasya: viz.:—

^{1.} also vide Tika by Sri Rāmānujacharya on this Mantra

Devaki is also the name of Yashoda, so here Devaki-nandan viz. Yashodanandan Swayam Bhagavan.

- (i) Apahata pāpa (devoid of sinful connections with avidyā i.e., want of true conception about self etc.)
- (ii) Vijara (from oldness and ever with fresh spirit)
- (iii) Vimrityu (without death or fall from one's eternal status)
- (iv) Vishoka (having no reason for affliction for loss of desired objects of worldly attachment)
 - (v) Vijighatsa (without any lust for food or enjoyment)
- (vi) Apipāsā (with no hankering)
- (vii) Satyakāma (wishing for truth of service of God)
- (viii) Satyasankalpa (with fulfilled object). 6

आदितप्रतनस्य रेतसः । उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरं स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥ ७॥

ādit pratnasya retasah udvayam tamasaspari Jyotih pashyanta uttaram svah pashyanta uttaram devam devatrā suryomaganma iyotiruttamamiti jyotiruttamamiti

Translation: The light (Grace) that comes from the Primeval Fountain-Source which dispels darkness of illusion like the morning sun dispelling the night - darkness.

The Primeval Fountain-Source from Whom light (Grace) comes which dispels darkness viz., illusion of the soul like the morning sun dispels the darkness of

the night and shines forth far beyond the universe. When we perceive that most Effulgent Highest Purusha (Divinity) dwelling in the world of Transcendent sarva loka urddham svah Bhagavat-Lokam paripashantah and through unalloyed devotion when we attain Him, the most Effulgent One Who is the God of all Gods. We in ecstatic joy proclaim, "yea, we have attained Him. Yea, we have attained the summum bonum of life—Yea, the final beatitude in life.

Purport:— Those who have got realisation of the Supreme Personality of Godhead, observe the Grace of God everywhere—nay, they see Him shining like morning sun althrough and with ecstatic joy proclaim: "We have attained the summum bonum of life."

Ist part of the mantra is the 1st portion of Rik Viii. 6.30 and the 2nd part of the mantra is of Rik 1.50.10. Further similar in ideas to the 1st part of the mantra we see in Rik 1.22.20. The seers ever observe the Supreme Divinity Sri Vishnu through their devotional eyes.

Mystic realisation is: In the previous mantra the Rishi taught his disciple to realise Devaki (Yashodā) Nandan Krishna as Indestructible, Unchageable and the very Substratum of everything and next here 'Jyoti': he refers to Sri Rādhā and the realisation of Both the Moiety-wholes in that Transcendental Plane.

^{1.} vide G. VI. 47

The esoteric meaning of the shloka is that among all the yogis, he is the best who worships through Rāgātmicā - Bhakti augmenting the sentiment of Vraja - Gopis under their benediction to serve the Transcendental aspects of both the Moiety. Rādhā and Sri Krishna are the Two-Halves (Moiety) of 'The One Entity', Whose mystery was disclosed by Sri Swarupa Damodara as follows "Ontologically Sri Rādhā and Sri Krishna are ever the Same, one being the Plenary Owner thereof. They have accepted separate manifestations to taste the Sportive Taking the fair complexion and the deepest ecstatic state of Sri Rādhā, Sri Krishna has revealed Himself before all His Combined - Entity as Sri 'Gauranga' (Sri Chaitanya)''. Atharva Veda says: 'The glow of Sri Rādhā's complexion falling on Sri Krishna's Hue makes Him Gaura. (comparemadgatenāntarātmā).

Section 18

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममयाधिदैवतमाकाशो ब्रह्मेत्युभयः मादिष्टं भवत्यध्यातमं चाधिदैवतं च ॥ १ ॥

mano brahmetyupäsitetya dhyätmamathädhidaivatamäkäshobrahmetyu bhayamädishtam bhavatyadhyätmam chädhidaivatam cha

Translation:— 'The very Self-some Potency (Predominated Moiety) and the very Divinity (Predominating Moiety) are one and the same — thus realising one should worship. This is the two - fold Characteristic of the Supreme Divinity viz.,

Adhyatma (Predominating Aspect), Adhidaiva (Predominated Aspect) — one and the same without a second.

Purport:-1 One should know that the Potency of God (here mana as manomaya iii. 14.2) and the very Divinity are identical.

In this mantra the seer reflets on the Icchāshakti of Sri Krishna. This is — Embodied in Sri Rādhā, She and Sri Krishna are the two Halves of One Entity. Yet Sri Krishna is the Plenary Owner thereof.

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्वक्षः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमिः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेबादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

tadetacchatushpād brahma vāk pādah prānah pādahchakshuh pādah shrotram pāda ityadhyātmama thādidaivatamagnih pādo vāyuh pāda ādityah pādo dishah pāda ityubhayamevādishtam bhavatyadhyātmam chaivādhidaivatam cha

Translation:— The Predominated - Moiety has four - fold super Transcendental Paramount Excellence that of $V\bar{a}k$ (Speech), $Pr\bar{a}na$ (Substratum of life), Chakshu (Eye) and Shrotra (Ear): accordingly the Predominating Moiety has Agni (gloriously shining Splendours, Guna-mādhurya) $V\bar{a}yu$ (Leelāmādhurya), Adityah (Rupa - mādhurya) and Dishah (Venu - mādhurya) - These are the super Transcendental Characteristic of Both the Moiety-wholes.

Purport:- The Predominated-Moiety Sri Rādhā through Vāk, Prāna, Chakshu and Shrotra recipro-

^{1.} vide Ch. III. 14.2

cates Sri Krishna's Qualities of Guna-mādhurya, Leela - mādhurya, Rupa - mādhurya and Venumādhurya and thereby forthwith feels turbulent poignancy of Love to unite Herself with Sri Krishna. Here, again Sri Krishna, the Predominating Moiety becomes restless with His surmounting Infatuation at that plane of Transcendence.

वागेत ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीत्र्या यश्चना ब्रह्मवर्चसेन य एवं वेद ॥ ३॥

vāgeva brahmanah chaturthah pādah so agninā jyotishā bhāti cha tapati cha bhāti cha tapati cha kirtyā yashasā brahmavarchasena ya evam veda

Translation: The $V\bar{a}k$: it is one of the four Excellences of the Predominated Moiety (Sri Rādhā), indeed, when she spells the Name of Sri Krishna the Characteristic Guna - mādhurya of Sri Krishna, at once becomes infatuated with poignancy of Love and She becomes restless for uniting Herself with Him (Sri Krishna).

One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

prāna eva brahmanah chaturthah pādah sa vāyunā jyotishā bhāti cha tapati cha bhāti cha tapati cha kirtyā yashasā brahmavarchasena ya evam veda

III.18.5-6] CHANDOGYA-UPANISHAD

Translation: The Prāna: one of the four Excellencies of the Predominated Moiety (Sri Rādhā). When She portrays within Herself the Leelā-Mādhurya of Sri Krishna at once gets infatuated with poignancy of surmounting Love and feels restless for union with Sri Krishna. One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom.

चक्षुरेव ब्रह्मणक्चतुर्थः पादः स आदित्येन ज्योतिषा माति च तपति च भाति च तपति च कीर्त्या यशमा ब्रह्मवर्चसेन य एवं येद ॥ ५॥

chakshureva brahmanah chaturthah pādah sa ādityena jyotishā bhāti cha tapati cha bhāti cha tapati cha kirtya yashasā brahmavarchasena ya evam veda

Translation:— The Chaksus: it is one of the four Excellences of the Predominated-Moiety (Sri Rādhā) when She sees the Rupa-mādhurya of Sri Krishna at once becomes infatuated with the poignancy of surmounting Love and feels restless for union with Sri Krishna. One who perpetuates such restlessness of Sri Rādhā shines and glows with divine splendour and spiritual strength imbued with intuitive wisdom.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्मिज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥ ६ ॥

shrotrameva brahmanah chaturthah pādah sa dig bhirivotishā bhāti cha tapati cha bhâti cha tapati cha kirtyā vashasā brahmavarchasena ya evam veda ya evam veda

Translation:- The Shrotra it is one of the four Excellences of the Predominated-Moiety (Sri Rādhā), when She hears the Venu-mādhurya of Sri Krishna at once gets infatuated with the poignancy of surmounting Love and feels restless for union with Sri Krishna.

One who perpetuates such restlessness of Sri Rādhā shines and glows with divine spendour and spiritual strength with intuitive wisdom.

Purport:- First when the Name of Sri Krishna impregnated with all the Splendours takes hold of the Speech of Sri Rādā, She becomes poignant with infatuated Love which is followed by portrayal within Herself (Prāna) of the waves of Sri Krishna's Leelā that makes Her position still turbulant with poignancy of Love. Next, actually she sees Her Witty Connoisseur Shyāma alone, in all directions: She loses Her control over Her actions in Her Abhisāra.

When the eighth note of Sri Krishna's enchanting Flute resonates into Her ears; When the very Name of Shyam makes Her impatient And the Picture of Shyam brings

the highest pitch of ecstacy Now the call from Shyam makes Her

dance to His Tune

Thus infatuated with the poignancy of Love Rāi hastens to Madhu - ripu

Whose flower - arrows fill the world piercing through Her heart.

Thus Rāi caught in the net of Kānu's Love grants Her Love

Kānu hovers like a bee round the lotus with heart so thrilled

And Rāi plunders for Herself of the Nectar of Hari's Lips.

Oh God of Love in unison with His other Moiety pours out the Nectarine Bliss

O joy! joy permeates all around in the festivity of Rādhā - Mādhava

Section 19

आदित्यो ब्रह्मेत्यादेशस्तस्योपच्याख्यान मसदेवेदमग्र आसीत्। तत्सदासीत्तत्समभवत्तदाण्डं निस्वर्तत तत्संवत्मरस्य मात्रामशयत तिमामिद्यत ते आण्डकगले स्जतं च सुवर्णं चाभवताम् ॥ १ ॥

ādityo brahmetyādeshastasyopavyākhyānam-a-sadevedamagra āsit tad sadāsit tat sama-bhavat tadāndam niravartata tat sam-vatsarasya mātrāma shayata tannirabhidyata te āndakapāle rajatam cha suvarnam chābhavatām

Translation:— Brahman is the Substratum of the sun—this is the lesson. A further explanation thereof is as follows:— Before creation this world was non-existent. It developed. It turned into an Egg. It lay for a period of a year. It burst open. Of the two halves of the Egg-shell one was of silver and the other of gold.

Purport: After speaking about the most esoteric Aspects of the Divinity in the previous two

sections the seer understands that such Super-Transcendental Aspects of the Divinity may not be understandable to all the disciples. So once again he comes down to the lower plane which is accessable to his disciples. Therefore he begins with: 'how the universe got manifested'.

(ii) Before the creation this world was nonexistent: to be understood that it was remaining in its subtlest form (mahattattva) in which state name and form were not manifest.¹

तद्यद्रजतः सेयं पृथिवी यत्सुवर्णः सा द्योर्यज्जरायु ते पर्वता यदुल्वं समेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयपुदकं स समुद्रः॥ २॥

tad yad rajatam seyam prithivi yat suvarnam sā dauryajjarāyu te parvatā yadulbam samegho nihāro yā dhamanayastā nadyo yadvāsteyamudakam sa samudrah

Translation:— That which was of silver is the earth; that which was of gold is the heavenly worlds. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins are the rivers; what was the fluid within is the ocean.

अथ यत्तद् जायत सोऽसावादित्यस्तं जायमानं घोषा उल्लुल-बोऽनूद्तिष्ठन्त्रवाणि च भूतानि सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उल्लुलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च कामाः ॥ ३ ॥

^{1.} vide Tai. II. 7 and Ch. VI. 2.1

IV.1.1]

atha yattadajäyata so-asävädityastam jäyamänam ghosä ululavo anudatishthan sarvänicha bhutäni sarve cha kämastasmät tasyodayam prati pratyayänam prati ghoshä ululavo anuthishthanti sarväni cha bhutäni sarve cha kämäh 3

Translation: And what was born therefrom is yonder sun. When he was born, shouts and hurrays as also all beings and all desires arose. Therefore at his rise and at his every return, shouts and hurrays and also all beings and all desires arise.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनः साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥ ४ ॥

sa ya etamevam vidvānādityam brahmetyupāsteabhyāsho ha yadenam sādhavo ghoshā ā cha gaccheyurupa cha nimrederannimrederan

Translation:— He, who knowing thus worships the sun, as subservient to Brahman, pleasant and sound, will come unto him and delight him—yea, delight him.

Purport:— It clearly shows: when one worships subservient gods one gets certain power only, but the one who worships the Supreme Brahman goes to Him and attains the summum bonum of life.

4

CHAPTER IV Section 1

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवस्थान्म।पयाञ्चके सर्वत एव मेऽभमत्स्यन्तीति ॥ १॥ Aum jänashrutirha pauträyanah shraddhädeyo vahudäyi vahupäkya äsa sa ha sarvata ävasathän mäpayänchachre sarvata eva meannamatsyantiti

Translation: Aum: now there was Jānashruti, the great grandson of Janashruta, who was a pious dispenser, a liberal giver and who used to cook much food for others. He built rest houses everywhere, with the thought, 'everywhere people will eat of my food.'

अथ ह हरसा निशायामितपेतुस्तद्भैवर हरसो हरसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौलायणस्य समं दिवा ज्यो तिरातत तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

atha ha hamsā mishāyā matipetustaddhaivam hamso hamsamabhyuvāda ho ho ayi bhallāksha bhallāksha jānashruteh pautrāyanasya samam divā jyotirātatam tanmā prasānkshistattvā mā pradhākshiriti

Translation:— Then once, when swans flew past at the night, one addressed the other one thus, "Hey! Ho, short-sighted one, short-sighted one, the glory of Jānashruti, the great grandson of Janashruti has spread like the sky. Do not touch it, lest it should burn you."

Purport:— It is to be understood that some Hamsas i.e., men of wisdom were passing through the palace of the king Jānashruti who was proud of his enormous gifts. One of the Hamsas jockingly addressed the other, "Have you become short-sighted, don't know about the great merit of the king? If you pass without eulogising him his curse may fall upon you." This means that a man with

ritual virtue is always egoistic as he does not know the ephemerality of such results.

तम्र ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमैव रैक्वमात्थेति यो नु कथः सयुग्वः रैक्व इति ॥ ३ ॥

tamu ha parah pratyuvācha kambara enametat santam sayugvānamiva raikvamāttheti yo nu katham sayugvā rakiva iti 3

Translation: To him then other one replied: "Come who is that person of whom thus you speak about as if he were Raikva, the man with the cart?" (other one asks): "Pray, of what sort is this Raikva, the man with the cart?"

Purport:- In reply to him the other one (Bhallāksha) said, "You speak of him as if he is greatlike large - hearted Raikva. 'With the cart'. And next therefore other man wants to know about this Raikva.

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनः सर्वतद्भिष्ममैति यत्किञ्च प्रजाः साधु कुर्वन्ति थस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

yathā kritāya vijitāyādhareyāh samyantyevamenam sarvam tadabhisamaiti yat kincha prajāh sādhu kurvanti yastadveda yat sa veda sa mayaitadukta iti

Translation:— As the lower throws of dice all go to the highest throw, to the winners so whatever good thing men do all go to him. So also to him who knows that he knows, is thus spoken by me. 4

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सञ्जिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानिमव रकेवमात्येति यो नु कथ सयुग्वा रकेव इति ॥ ५ ॥

tadu ha jānashrutih pautrāyana upashushrāva sa ha sangihāna eva kshattāramuvāchāngāre ha sayugvānamiva raikvamāttheti yo nu katham sayugvā raikva iti

Translation:— Now Jānashruti, the great grand son of janashruta over - heard those words. As soon as he arose, he said to the attendant, 'O friend, you speak of me as if I were Raikva, 'the man with the cart!"

He asked, 'Pray, how is it with Raikva, the man with the cart? (Jānashruti repeated the words of the swan) 'As the lower throws of the dice go to the winner who has won the highest throw, so to this man, whatever good men do, all go to him; and so also to hin who knows what he (Raikva) knows. Such is he who has thus been spoken of by me.

Purport: Jānashruti when got up and heard the eulogistic chants of the bards, he remarked, "It is not proper to praise me like this for Raikva, the great who has taken his shelter under a cart (in a lonely place) alone deserves all this praise." 5

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनः सर्वं तदिभस-मेति यति इञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स सयैतदुक्त इति ॥ ६ ॥

yathā kritāya vijitāyādhareyāh samyantye-vamenam sarvam tadabhisamaitiyat Kincha prajā sādhu kurvanti yastadveda Yatsa veda sa mayaitadukta tti Translation:- Then the attendant having sought, came back saying, 'I could not find him.'

स ह क्षत्तान्विष्य नाविद्मिति प्रत्येयाय तः होवाच यतारे

sa ha kshattā - anvishya nāvidamiti pratyeyāya tam hovācha yatrāre brāhmanasyānveshanā tadenamarccheti 7

Then Jānashruti said to Him. "Well, where a Brāhmana should be searched for there seek for him.

Purport:— The Brāhmanas generally live in solitary places like forests or on the banks of holy rivers. So the attendant is now instructed to search in such places.

सोऽधस्ताच्छकटस्य पामानं कषमाणग्रुपोपविवेश तः हाभ्यु-वाद त्वं नु भगवः सयुग्वा रैक्व इत्यहः ह्यरा३ इति इ प्रतिजज्ञे स ह क्षत्ताविद्मिति प्रत्येयाय ॥ ८ ॥

soadhastācchakatasya pāmānam kashamānamupopavivesha tam habhyuvāda tvam nu bhagavah sayugvā raikva ityaham hyarā iti ha pratijajne sa ha kshattāavidamiti pratyeyāya 8

Translation:— He approached a man who was scratching the itch underneath a cart and said to him: 'Pray, sir, are you Raikva, the man with the cart?' "oh! I am, indeed," he acknowledged.

Then the attendant went back, and said; 'I have found him out'.

Section 2

तदु ह जा तश्रुतिः पौत्रायणः षट् श्रतानि गवां निष्कमश्रतरी-रथं तदादाय प्रतिचक्रमे तद्दाम्बुवाद ॥ १ ॥

TWELVE ESSENTIAL UPANISHADS [IV.2.2-3

tadu ha jānashrutih pautrāyanah shat shatāni gavām nishka mashvatari ratham tadādāya pratichakrame tam hābhyuvāda 1

Translation:- Then Jānashruti, the great grandson of Janashruta took with him six hundred cows, a gold necklace, and a chariot drawn by mules and approaching Raikva addressed him thus:

रैक्वेमानि षट् श्वतानि ग्वामयं निष्कोऽयमञ्चतरीरथोऽनु म एतां भगवो देवतार शाधि यां देवताग्रुपास्स इति ॥ २ ॥

Raikvemāni shat shatāni gabāmayam nishkoāyam-ashvatariratho anu ma etām bhagavo devatām shādhi yām devatāmupāssa iti

Translation:— "Bho Raikva here are six hundred cows and here is a gold necklace and a chariot with mules (they are for you). Now revered sir, teach me about that Divinity Whom you worship."

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदु ह पुनरेव जानश्चितिः पौत्नायणः सहस्त्रं गवां निष्कमश्चतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

tamu ha parah pratyuvāchāha hāretvā shudra tavaiva saha gobhirastviti tadu ha punareva jānashrutih pautrāyanah sahasram gavām nishkamashvatariratham duhitaram tadādāya pratichakrame

Translation: And to him the other (Raikva) replied: "Ah, fye unto thee, O Shudra, 'Let this gold necklace together with the chariot and the cows be yours."

And then again Jānashruti, the great grandson of Janashruta taking a thousand cows and a gold necklace and a chariot with mules and his daughter too, approached him.

3

तः हाभ्युवाद रैक्वेदः सहस्रं गवामयं निष्कोऽयमञ्चतरीरथ इयं जायायं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

tam hābhyuvāda raikvedam shahasram gavāmayam nishkoāyamashvatariratha iyam jāyā-ayam grāmo yasminnās se anveva mā bhagavah shādhiti

Translation: He said to him: "Bho revered Raikva! (here are for you) one thousand cows, this gold necklace, this chariot with mules, this girl as your wife and this village in which you dwell. Now revered sir kindly teach me."

तस्या ह मुखमुपोद्गृह्णन्तुवाचाजहारेमाः शुद्रानेनै । मुखेना-लापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यतास्मा उवास तस्मै होवाच ॥ ५ ॥

tasyā ha mukhamupod grihnannuvāchājahāremāh shudrānenaiva mukhe nālāpayishyathā iti te haite raikvaparnānāma mahāvrisheshu yatrāsmā uvāsa tasmai hovācha 5

Translation: Then lifting up her face towards himself, Raikva said: Shudra, ye have brought these alone. Even merely with this face you would make me speak—so those are called the Raikva parna villages among the people of the Mahāvrishnas, where Raikva lived. Then he said to him.

Purport:- Jänashruta performed great rituals and the merit thereof not only made him possessor

of great wealth but also his great grandson Janashruti could enjoy it.

This Janashruti by dint of the virtue of his great grandfather became a king with pious disposition of liberal and charitable mind. He got established as a pious dispenser and liberal giver of food, shelter and education. He founded many universities where thousands were given, freely secular knowldege, as Shikshā (phonetics,) Kalpa (code of rituals) Vyākarana (grammer), Nirukta (etymology), Chandas (metre) and jyotisha (astrology), including boarding and lodging. So naturally bards used to chant eulogistic hymns before he got up from his bed. It so happened that one evening he heard some conversations among some learned persons among whom one was remarking about his (Jānashruti)' greatness when some one else interrupted with saying, "do you mean Jānashruti is so great as if he is like Raikva, the great who lives under a cart. This Raikva was a man of wisdom and therefore he was not living under any roof. Whereas he being a Brāhmana (man of God - realisation) whatever good thing men do, all go to him i.e., nothing can be equal to his glory.

King Jānashruti pondered over these utterances over the night and due to some good dispostion he could realise the littlness of his glories. Therefore at night's end when dawn became, true to the statemeat of Srimad Bhāgavatam,1 "So long there is no firm faith in God and no distastes to fruitive actions

^{1.} Bh. XI. 20.9

one engages himself to his socio-religious duties enjoined in the scriptures" -he got a yearning for Brahma - jnāna. He forth - with sent his attendant to search for Brahmajna Raikva who could not be first traced out as the searcher made a search only in the places where people with worldly comforts remain. But finally he (Raikva) could be found at a lonely place where he was living under a cart. The searcher, a worldly minded man could observe him through his own angle: Raikva was then scratching the itches under a cart. This man (searcher) thought that this Raikva might be wanting worldly wealth and also a wife. So accordingly he reported it to his master Jānashruti. Alas, even the deities of the upper regions may not be able to recognise a Paramabhāgavata then how a man tinged with worldly desires can realise the yearnings of such a godly person. Raikva by scratching the itches just gave a lesson that worldly pleasures even to that great Janashruti's enjoyments are nothing but momentary pleasure like scratching the itches which ultimately bring more and more pain and discomfort.

Anyhow the pious king Jānashruti approached him (Raikva) for Brahmajnāna in exchange of worldly wealths. But Brahmajna Raikva addressed the king as Shudra (although the king was a Kshatriya) because he came for getting instruction about Brahman with an offering of worldly wealth like a Shudra and not with proper obeisance and Shraddhā (spiritual inquisitiveness). But when we find that the king besides all other things offers his own daughter as his wife to Raikva then lifting her

face towards himself Raikva said: "Shudra, ye have brought these along! Even merely with this face you would make me speak." Anenaiva mukhena: this itself shows that Brahmajna Raikva was pleased when the king offers his own 'duhitaram' (daughter) and that would make him speak about Brahmajnana. Does it mean the Brahmavid Raikva was so lustful to enjoy a conjugal life with the princess of the king and that would make him speak to the king about Brahma - vidyā? What an absurdity and blasphemy? What a misinterpretation of this esoteric representation! It is only Shraddhā, the spiritual cognition of the soul that is conducive to reciprocate the wisdom of Brahman so kindly delivered by a spiritual master. Therefore it should be understood without any ambiguity in this context, that so long the king did not approach with such Shraddhā Raikva considered him unfit for receiving Brahmavidyā and absolutely he was free from any temptation of worldly gains in So here whatsoever magnitude it might be. 'duhitaram' denotes ātmajā: issued forth from ātmā ie., Shraddhā and when that is offered naturally the Brahmajna Raikva is delighted to Brahmavidyā unto the king.

Section 3

वायुर्वाव सम्वर्गी यदा वा अग्निरुद्वायित वायुमेशप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

väyurväva sambargo yadā vā agnirudväyati väyumevāpyeti padā suryo astameti väyumevāpyeti yadā chandro astameti väyumeväpyeti 1 Translation: Air, indeed, is the absorbent; for when fire blows out, it just goes to the air. When the sun sets, it just goes into the air, and when the moon sets, it just goes into the air.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुद्धेवैतावैतान्सर्वान्स-वृङ्कते इत्यधिदैवतम् ॥ २ ॥

yadāpa ucchushyanti vāyumevāpiyanti vāyurhyevaitān sarvān sanvrinkte ity adhidaivatam 2

Translation: When water dries up, it goes into the air, for air, absorbs them all—this is with regard to the demi-gods.

अथाध्यातमं प्राणो वाव सम्वर्गः स यदा स्विपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणः श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्सं-बृङ्कत इति ॥ ३ ॥

athādhyātmam prānovāva sambargah sa yadā svapiti prānameva vāgapyeti prānam chakshuh prānam shrotram prānam manah prāno hyevaitān sarvān sanvrinkta iti 3

Translation: Now, with reference to the body; prāna, indeed is the absorbent. When one sleeps, the thought, the power of the speech rests in prāna, the sight, power of the eyes goes into prāna; accordingly of the ears, of the mind go into the prāna: for Prāna, indeed, absords all this.

तौ वा एतौ द्वी सम्वर्गी वायुरेव देवेचु प्राणः प्राणेचु ॥ ४ ॥

tau vā etau dvau samvargau vā yureva deveshu prānah prāneshu Translation: Those two, indeed, are the two absorbents, air among the demi-gods, prāna among the sense organs.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काश्वसेनिं परिविष्य-माणौ ब्रह्मचारी विभिन्ने तस्मा उ ह न ददतुः ॥ ५ ॥

atha ha shaunakam cha kāpeyamabhipratōrinam cha kākshasenim parivishyamānau brahmachāri vibhikshe tasmā u ha na dadatuh

Translation: Once upon a time when Kāpeya Shaunaka and Kakshaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.

स होवाच महातमनश्चतुरो देव एकः कः स जगार भ्रुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्त यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

sa hovāch-mahātmanashchaturo deva ekah kah sa jagāra bhuvanasya gopāstam kāpeya nābhipasyanti martyā abhipratārin vahudhā vasantam yasmai vā etadannam tasmā etanna dattamiti 6

Translation: Then he said: 'the one God has swallowed up the four great ones, he who is the guardian of the world. Him, O Kāpeya, mortals do not see, though he abides variously. O Abhipratarin, Verily, this food has not been offered to him to whom it belongs.'

Purport:— The one god is said to be Brahman. It is said in previous mantras that (i) Air is the

absorbent of fire, sun, moon and water and (ii) prāna is the absorbent of speech, eye, ear and mind but that one god viz., Prajāpati is the aborbent of Air and prāna. Therefore it is to be understood that one god is the Absorbent of four great ones viz., fire etc. and speech etc and not the Air or prāna. Therefore one should go from gross understanding to subtle realisation.

See also the purport at the end of this section.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानाः हिरण्य १९०ट्टो बभसोऽनस्रिर्महान्तमस्य महिमान-माहुरनद्यमानो यदनन्नमत्तीति व वयं ब्रह्मचारिन्नेदग्रुपास्महे दत्तास्म भिक्षामिति ॥ ७ ॥

tadu ha shaunakah kāpeyah pratimanvānah pratyeyāya – ātmā devānām janitā prajānām hiranyadamshtro babhaso anasurih mahāntamasya mahimānamāhuranadyamāno yadanannamatti, iti vaivayam brahmachārinnedamupāsmahe dattāsmai bhikshāmiti 7

Translation: Kapeya Shaunaka reflecting on those words, approached him (the Brahmachāri) and said: 'He Who is the Substratum of all gods and the Creator of all beings, Who has golden teeth, Who is the only Enjoyer, the Omniscient One. He devours even what is not even food and again He is Himself never eaten—hence the seers speak of His Magnificence as immeasurable. Such, indeed, is the Brahman, O student of sacred knowledge, Whom we worship. (Then he said to his attendants) 'Give him food'

तस्मा उ ह दहुस्ते वा प्रिते पञ्चान्ये पञ्चान्ये दश सन्तस्त-त्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतः सेषा विराडनादी तयेदः सर्वे दृष्टः सर्वमस्येद दृष्टं भवत्यनादो भवति य एवं वेद य एवं वेद ॥८॥

tasmā u ha daduste vā ete panchanye panchānye dasha santastat kritam tasmāt sarvāsu dikshavannameva dasha kritam saishā virādannādi tayedam sarvam drishtam sarvam asyedam drishtam bhavatyannādo bhavati ya evam veda ya evamveda 8

Translation:— Then they gave food to him Now these five and the other five together becoming ten—that is the highest throw in dice. Therefore in all directions, these ten are the food and the highest throw. This is Virāj, the enjoyer of Krita. Through Whom this whole world came to light. The whole world comes to light for Him. He who knows this, sees all this and becomes an eater of food, yea.

Purport:— First of all without being quite aware of very essential character of an aspirant the spiritual master should not impart any divine lesson to him for which the approached - Brahmachāri was not provided with food at the very instance of his begging. The Brahmachāri at this test gave vent to his spiritual merit stating that one God is the Absorbent..... (m.6) viz., he refered to the Abstruce Brahman. As we find in the Gitā too¹ finally they all are absolved in Brahman." that is, his realisation was that the revelation of Transcendence in matter was Brahman. But Kapeya Saunaka taught him that the Principle of Transcendence was quite different from the phenomenal world. Brahman

^{1,} vide G. IV, 24

is only the Effulgence or Halo of the Supreme Divinity. So when he found the said, Brahmachari. on the path Kapeya Saunaka imparted unto him the lesson about the Divine Charateristic of Supreme Personality of Godhead (m 7):- He is the Substratum of all gods and the Creator of all beings. 'Hiranyavidārakadanshtrā' viz He is terror to the demons like Hiranyakashipu but delightful to the devotees like Prahlada¹ He is the only Enjoyer.⁸ From Him this whole world came to light—he who knows Him thus realises the Truth that is behind all this creation of the universe and he feels complacent without any in everything entanglement.

Section 4

सत्यकामो ह जाबालो जबालां मात्रमामन्त्रयाञ्चक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहस्ममीति ॥ १ ॥

satyakāmao ha jābālo jabālām mātaramāmantrayāmchacre brahmacharyam bhavati vivtsyāmikimgotro nvahamasmiti

Translation: Once upon a time Satyakama Jābāla asked his mother Jabālā, 'Mother, I desire to live the life of a celibate to acquire sacred Knowledge. Of what lineage am I?' 1

सा हैनमुवाच नाहमेतद्देद तात यद्गोत्रस्त्वमिस बह्वहं चरन्ती परिचारिणी यौवने त्वामलमे साहमेतन वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबाली ब्रुवीथा इति ॥ २ ॥

^{1.} Hiranyavidarakadanshira -Tika by Rangaramanuja

^{2.} vide Gita X

sā hainamuvācha nāhametat veda tāta yatgotras tvamasi vahvaham charanti parichārini yauvane tvāmalabhe sā ahametanna Veda yad gotrastvamasi Jabālā tu nāmā hamasmi satyākāmo nāma tvamasi sa satyakāma evā fābālo bruvithā iti

Translation:— Then she replied him:— "My darling, I do not know of what lineage you are. I had to be engaged in the work of attending on many masters, and you were born to me in my youth. Having been such, I could not know of what lineage you are. However, I am Jabālā by name and you are Satyakāma by name. So you may speak of yourself as Satyakāma Jābāla

Purport:— It should be understood that she was the most innocent lady always herself engaged in attending to her house-hold works as well as to look after the guestes. She lost her husband at her prime of the youth just after conceived rightfully from her husband therefore the name of the child was given Satyakāma. She had no time to ascertain about the gotra or lineage. No blashphemous, remarks need be carried against the pure character of hers. A characterless woman's son never can have a good disposition.

स इ हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्यु-पेयां भगवन्तमिति ॥ ३ ॥

sa ha hāridrumatam gautamametyovācha brahmacharyam bhagavati vatsyāmyupeyām bhagavantamiti 3

Translation:- He went to Haridrumata Gautama and said: "I desire to become a celebate student of

sacred knowledge under your guidance. May I become your pupil venerable divine master?". 3

तः होताच किंगोत्रो तु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरः सा मा प्रत्यत्रवीद्वह्वहं चरन्ती परि-चारिणी यौवने त्वामलभे साहमेतन्त्र वेद यद्गोत्रस्त्वमसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहः सत्यकामो जावा-लोऽस्मि भो इति ॥ ४ ॥

tam hovācha kimgotro nu somyāsitisa hovācha nā ahametadveda bho yad gotro ahamasmyapriccham mātaram sā mā pratyabravid bahvaham charanti parichārini yauvane tvāmalabhe sā ahametanna Veda yadgotrastvamasi jabālātu nāmā ahamāsmi satyakāmo nāma tvamasiti so-aham satyakāmo Jābālo-asmi bho iti

Translation: Gautama asked him, "Of what lineage are you, my dear boy?" He replied: "Revered master, I do not know of what lineage I am. I asked my mother; she said, "I do not know of what lineage you are - I had to be engaged in my works in attending on many masters and you were born to me in my youth. Having been such I could not know of what lineage you are. However I am Jabālā by name and you are Satyakāma by name." So I am Satyakāma Jābāla, revered master.

तर होवाच नैतदब्राह्मणो विवक्तुमहिति समिधः सोम्याह्ररोप त्वा नेष्ये न सत्यादगा इति तम्रुपनीय कृशानामवलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता अभिष्रस्थापयन्नुवाच नासहस्रेणावतेयेति स ह वर्षगणं प्रोवास ता यदा सहस्रः सम्पेदुः tam hovācha naitadabrāhmano vivaktumarhati samidham somyā - aharopatvā nesye na satyādagā iti tamupaniya. Krishānāmabalānām chatuhshatā gā nirākrityovāchemāh somyānusambrajeti tā abhiprastāpayannuvācha nāsahasrenāvarteyeti sa ha varshaganam provāsa tā yadā sahasram sampeduh 5

Translation:— Haridrumata Gautam then said to him, 'None but a Brahmana alone could thus speak. My dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmachāri, for thou hast not departed from the Truth." Having initiated him, he sorted out four hundred lean and weak cows and said: "Dear boy, go with these." While, he was taking them towards the pasture land Satyakāma said, 'I shall not return till they become a thousand." He lived away a number of years till they become a thousand.

Purport: A Brāhmin can never give up the truth. He should be straight-forward. An ideal Brāhmin woman knowing her own chastity opens her heart without any reserve to her offspring. The character of a child definitely depends upon the character of his mother. That is why in our Sanjatana Dharma ladies are more seriouly looked after than the men. Glory of our Dharma which remains upon the chastity of the woman out of whom emerge great seers and sages. "Jābālā during her youth served many: that to be understood as yā-bālā: after all she being a lady although solely dedicated herself to her Lord yet in her social life she had to serve her husband for his sense-gratification which out of remorse she considers 'service to many others.' Secondly she had confidence in her own self as well

as in her husband. Being a chaste-woman she was not supposed to ask the gotra of her husband, further ladies are not permitted to perform separately any rituals for which reference of gotra is essentially required. Thirdly all Brāhmins are not having the same gotra; therefore not knowing gotra does not mean there is left some suspicion about the brahmanahood. Particularly with her moral courage she emphatically says: "My darling you are Satyakāma i.e., my truthfully desired offspring to fulfil the truth, the divine aspiration of your this unfortunate mother who lost her husband."

Finding sincerity and truthfulness in Satyakāma Gautama initiated him and gave him chatuh-shata lean and week $G\bar{a}$ viz., seed of divine mantra of fourfold character which when cultured accordingly will produce dharma, artha, kāma and moksha. Our Satyakāma Jābāla promptly replied, "I shall not return till they became 1000 that is reciprocating Guru's unreseved grace esoterically he replies: "Revered master, by thy grace I understand there is absolutely no locus standi of dharma, artha, kāma without true type of Moksha (self-realisation in relation to God-realisation) like the three zeros without the support of number one (1+000). Therefore I shall not return till I get self-realisation in relation to God-realisation and thereby naturally knowing the non-significance of dharma-artha-kāma or so long I am not able to take out my gross identification of the soul with gradual elevation from annamayamanomaya-kosha, prānamaya-kosha kosha,

finally established in vijnānamaya-kosha in relation to Anandamaya-kosha,¹ 5

Section 5

अथ हैनमृषभोऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रति-शुश्राव प्राप्ताः सोम्य सहस्रः स्मः प्रापय न आचार्यकुलम् ॥ १ ॥

atha hainamrishabhoabhyuvāda satyakāma iti bhagava iti ha pratishushrāva prāptāh somya shahasram smah prāpaya na ācharya kulam

Translation:— Then the 'bull' spoke to him, saying, 'Satyakāma! He replied, "Yes, revered sir." so said Satyakāma.

"We reached a thousand, my dear, take us to the teacher's house—" said the bull.

Purport: A deity in the person of the bull. Whole thing will be explained at the conclusion of 9th Section.

ब्रह्मणक्ष्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैप वे सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवानाम ॥ २ ॥

brahmanashcha te pādam bravāniti bravitu me bhagavāniti tasmai hovācha prāchi dikkalā pratichi dikkalā dakshinā dikkalodichi dikkalaisha vaisomya chatuskalah pādo brahmanah prakāshavānnāma

Translation: 'Let me instruct you about a one-fourth splendour of Brahman, 'Tell me sir' To him, (the bull) said: "the east is one quarter of that, the west is one quarter of that, the south is one quarter

^{1.} vide Taittiriya Up.

and the north is one quarter of that. This indeed, dear boy, consisting of four is the one-forth splendour of Brahman.

स य एतमेवं विद्वाश्यनुष्कलं पादं ब्रह्मणः प्रकाशवानित्यु-पास्ते प्रकाशवानिसँग्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाश्यनुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥

sa ya etamevam vidvāmshchatushkalam pādam brahmanah prakāshavānityupāste prakāshavānasminlloke bhavati prakāshavato ha lokānjayati ya etamevam vidvāmshchatushkalam pādam brahmanah prakāshavānityupāste

Translation:— 'He who knows this one-fourth splendour of Brahman consisting of four thus and observes it as the radiant, becomes glorious in this world. He who knows this one-fourth splendour of Brahman consisting of four and observes it as the radiant wins the worlds of bibhuti (after the death). 3

Section 6

अग्निष्टे पादं वक्तेति स ह इवोभूते गा अभित्रस्थापयाञ्चकार ता यत्राभि सायं बभूबुस्तत्राग्निम्रपसमाधाय गा उपरुष्ट्य समिधमा-धाय पश्चादग्नेः प्राङ्कपोपविवेश ॥ १ ॥

agnishtepādam vakteti sa ha shvobhute gā abhiprasthāpayānchakāra tā yatrābhi sāyam babhuvustatrāgnimupasamādhāyagā uparudhya samidhamādhāya pashchādagneh prāng upopavivesha

Translation: 'Fire will tell you one-fourth of the splendour of Brahman.' He then at dawn of the next day drove the cows towards the Guru's house. (on the way) where evening approached; he penned the cows and kindled fire, with fuel. Sat down to the west of the fire, facing the east.

तमग्रिरभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥

tamagnirabhyuvāda satyakāma, iti bhagava iti ha pratishu shrāva 2

Translation: The fire said to him, "Satyakāma."
He replied, "Revered sir".

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीत मे भगवानिति तस्मै होवाच पृथिवी कलान्तिरिक्षं कला द्यौः कला समुद्रः कलैष वे सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

brahmanah somya te pādam bravāniti bravitu me bhagavāniti tasmui hovācha prithivi kalā-antariksham kalā dauh kalā samudrah kalaisha vai somya chatushkalah pādo bhrahmanoanantavānnāma

Translation:— "Dear boy, let me instruct you about one-fourth splendour of Brahman". "Please instruct me, revered sir," (The fire) said, "The earth is one-quarter; the sky is one-quarter; the heaven is one-quarter and ocean is one-quarter of that. This indeed dear boy, is one of the one-fourth of Brahman's splendour which is known as endless. 3

स य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्यु-पास्तेऽनन्तवानिस्मॅल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४॥

sa ya etamevām vidvanshchatushkalam pādam brahmanoanantavānityupāste-anantavānasmin lloke bhavaty anantavato ha lokānjayati ya etamevam vidvāmshchatushkalam pādam brahmano - anantavānityupāste 4

Translation:— He who knows this one-fourth splendour of Brahman consisting of four and observes it as the endless, becomes endless. He receives unknown progeny in this world. He who knows this one-fourth splendour of Brahman consisting of four thus and obseves it as the endless, wins endless regions (worlds of long lasting nature).

Purport: 'wins the endless worlds': should be known like as it is generally stated 'akshaya svarga vāsa': permanent living in heaven but truly heaven is not everlasting. It has got its end.

Section 7

हरसस्ते पादं वक्तेति स ह क्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभि सायं वभूवुस्तलाग्निमुपसमाधाय गा उपरुष्य समिध-माधाय पक्चादग्नेः प्राङ्जपोपविवेश ॥ १॥

hamsaste pādam vakteti sa ha shvobhute gā abhiprasthāpayānchakāra tā yatrābhi sāyam vabhubustatrāgnimupasamādhāya gā uparudhya samidhamādhāya pashchādagneh prāgupopavivesha

Translation: "A swan will tell you of one-fourth splendour of Brahman. At dawn of the next day, he drove the cows (further) towards the Guru's house. (on the way) When evening approached he penned the cows and kindled fire, with fuel, he sat down to the west of the fire, facing the east.

तः हःस उपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

tam hamsa upanipatyābhyuvāda Satyakāma iti bhagava iti ha prati shushrāva 2

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलेष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ३ ॥

brahmanah somya te pādam bravāniti bravitu me bhagavāniti tasmai hovāchāgnih kalā suryah kalāh, chandrah kalā vidyut kalaisha vai somya chatushkalah pādo brahmano jyotishmān nāma

Translation:— 'dear boy, let me instruct you about one-fourth splendour of Brahman." "Please instuct me, revered sir". (the swan) said: "The fire is one-quarter of that, the sun is one-quarter, the moon is one-quarter and the lightning is one-quarter of that. This indeed, dear boy, is one of the one-fourth of Brahman's splendour which is known as the luminous.

स य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्यु-पास्ते ज्योतिष्मानिस्मिल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेव विद्वाःश्चनुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते॥ ४॥

sa ya etamevam vidvāmshchatushkalam pādam brahmano jyotishmān ityupāste jyotishmānasmin-lloke bhavati jyotishmato ha lokānjayati ya etamevam vidvāmshchatushkalam pādam brahmano jyotishmānityu pāste

Translation: 'He who knows this one-fourth splendour of Brahman consisting of four, and observes it as the luminous becomes luminous in

the world. He who knows this one-fourth of the splendour of Brahman consisting of four and observes it as the Luminous wins the Luminous worlds (after the death).

Section 8

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्रामि सायं बभूबुस्तत्राग्निमुपसमाधाय गा उपरुष्य समिध-माधाय पश्चादग्नेः प्राङ्कपोपविवेश ॥ १ ॥

madgushte pādam vakteti saha shvobhute gā abhiprasthāpayānchakāra tā yatrābhi sāyam vabhubustatrāgnimupasamādhāya gā uparudhya samidhamādhāya pashchadagneh prāgupopavivesha

Translation: 'Madgu (a diver-bird) will'tell you of one-fourth splendour of Brahman.' Next morning he (further) drove the cows towards the Guru's house and at the sun-set he penned them at a place where he kinled fire, with fuel. He sat down to the west of the fire; facing the east.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

tam madgurupanipatyā bhyuvāda satyakāma iti bhagava iti ha pratishushrāva 2

Translation: The diver-bird flew to him and said: "Satyakāma! "yes revered sir," he replied. 2

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षः कला श्रोतं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

brahmanah somya te pādam bravāniti bravitu me bhagavāniti tasmai hovācha prānah kalā chakshuh kalā shrotram kalā manah kalaisha vai somya chatushkalah pādo brahmana āyatanavānnāma

Translation:— "Dear boy, let me instruct you about one-fourth splendour of Brahman." "Please instruct me, revered sir," (the diver bird) said: "Prāna is one-quarter of that; the eye is one-quarter; the ear is one-quarter and the mind is one-quarter of that. This indeed, dear boy, is the one of the one-fourth of Brahman's splendour consisting of four which is known as the Repository.

स य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मण आयतनवानित्यु-पास्त आयतनवानस्मिल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

sa ya etamevam vidvāmshchatushkalam pādam brahmana āyatananavānityupāsta āyatanavānas minlloke bhavatyāyatanavato ha lokānjayati ya etamevam vidvāmashchatushkalam pādam brahmana āyatanavā nityupāste

Translation:— 'He, who knows this one-fourth splendour of Brahman consisting of four and observes it as the Repository, gets to possess a support in this world (becomes sovereign king); then he wins extensive regions after the death.

Section 9

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥ १ ॥

prāpa hāchāryakulam tamācharyo abhyuvāda satyakāma iti hhagava iti ha pratishushrāva Translation: Satyakāma reached the house of the Guru. The Guru addressed him, "Dear Satyakāma.' "Yes; venerable master."—he replied. 1

ब्रह्मविदिव वै सोम्य भासि को जु त्वाज्ञश्वशासेत्यन्ये मजुष्येम्य इति ह प्रतिजज्ञे भगवाश्मत्वेव मे कामे ब्रूयात् ॥ २ ॥

brahmavidiva vai somya bhāsi konu tvā-amushashāsetyanye manushyebhya iti ha pratijajne bhagavānstveva me kāme bruyāt

Translation: - 'My dear son, verily you shine like a knower of Brahman, who has taught you? Satyakāma replied, 'other than men.' But revered sir; I expect your graceful self alone to enlighten me in this respect.

श्रुतः होव से भगवद्दशेभ्य आचार्याद्वैव विद्या विदिता साधिष्ठं प्रापतीति तस्मे हैतदेवोवाचात ह न किश्चन वीयायेति वीयायेति ॥

shrutam hyeva me bhagavatdrishebhya āchāryāddhaiva vidyā viditā sādhistham prāpatiti tasmai haitadevovāchātra ha na kinchana viyāyeti viyāyeti

Translation: For I have learnt from the persons like your venerable self that the knowledge which is learnt form one's own spiritual master becomes most beneficial to attain the summum bonun of life." The Guru then taught him everything and nothing whatsoever was left out in this respect; yea, nothing was left out.

Purport: In these sections from 5 to 8 it states that when one achieves God-realisation all the

devatās (deities) come to offer their service to him; but after-all they all rule after one-fouth splendour of Brahman which is pervading over the devidham or māyic world' 'a fragment of My Divine Splendour." No doubt all these vibhutis were shown to Satyakāma by different demi-gods but neither Satyakāma could be tempted nor he could be diverted from his onepointed devotion. Secondly one who has got 'Vyābasayāt-mikā buddhi^a one who has taken recourse to the path of devotion never can give heed to other lesson that is why Satyakāma in reply to the query of his Guru says: 'The spiritual wisdom which one receives from one's spiritual Guru alone becomes most beneficial to attain the summum bonum of life." At which guru was so happy unreservedly graced him.

Section 10

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-मुवास तस्य ह द्वाद्श वर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्ते-वासिनः समावर्तयश्स्तः ह स्मैव न समावर्तयति ॥ १॥

upakosalo ha vai kāmalāyanah satyakāme jābāle brahmacharyamuvāsa tasya ha dvādasha varshānyagnin parichachāra sa ha smānyānantevāsinah samāvartayamstam ha smaiva na samāvartayati

Translation: Sometimes thereafter Upakosala Kāmalāyana lived with Satyakāma Jabāla as a student for sacred knowledge. For twelve years he tended his sacrifical fire. But Satyakāma although

^{1.} vide Gita X...

^{2.} vide G. II. 41

allowed his other disciples (after imparting sacred knowledge to them) to return to their houses, did not permit him (Upakosala) to depart.

तं जायोवाच तप्तो ब्रह्मचारी कुश्रुलमग्रीन्परिचचारीन्मा त्वा-ग्रयः परिप्रवोचन्प्रबूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासाश्चके ॥ २ ॥

tam jāyovācha tapto brahmachāri kushalamagnin Parichachārinmā tvā-agnayah paripravochan prabruhyasmā iti tasmai hāprochyaiva pravāsānchakre 2

Translation: Satyakāma's wife said to him, "This Brahmachāri has observed all the necessary austerities and also tended the sacrificial fire properly. Let not the fires anticipate you in teaching him. Give him all teachings.' But he went off on a journey without having told him anything.

Purport: Satyakāma's wife did not know how the Divine Knowledge comes to a sincere disciple form the Guru. It is not merely book knowledge. It is an unseen divine Process. So apparently Satyakāma showed indifference to study the integrity of his disciple.

स ह व्याधिनानशितुं दधे तमाचार्यजायोवाच ब्रह्मचारित्र-शान किं तु नाश्चासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नाना-त्यया व्याधिभिःप्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ३ ॥

sa ha vyādhinā-anashitum dadhre tamāchāryajāyovācha brahmachārinnashāna kim nu nāshnāsiti sa hovācha bahava ime asmin purushe kāmā nānātyayā vyādhibhih pratipurnoasmi nāshishyāmiti

Translation: Then he (Upakosala) to compose his mind resorted to a severe penance observing not

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to eat. The Guru's wife said to him, 'O Brahmachāri, please eat. Why are you not eating?' Then he said: 'Many are the desires of variegated forms here in this person. I am filled with that sickness. I will not eat."

Purport: A true disciple will never find fault with his spiritual Guru whereas he will always make an introspection what is now being done by Upakosala.

अथ हामयः समृदिरे तप्तो ब्रह्मचारी क्रुशेलं नः पर्यचारी द्धन्तास्मै प्रब्रवामेति तस्मै होचुः प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ॥ ४॥

atha hāgnayah samudire tapto brahmachāri kushalan na paryachāri ddhantāsmai prabravāmeti tasmai hochuh prāno brahma kam brahma kham brahmeti

Translation: Then the fires said among themsleves: 'This Brahmachāri has performed his penance and tended us well. Let us teach him then.' They then said to him: 'Prāna is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman.

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

sa hovācha vijānāmyaham yat prāno brahma kam cha tu kham cha na vijānāmiti te hochuryadvāva kam tadeva kham yadeva kham tadeva kamiti prānam cha hāsmai tadākāsham chochuh

Translation: Then he replied: 'I understand that Brahman is the Prana but I do not understand.

'ka' and kha'. "They said," "What is ka, that is kha; and what is kha, that is ka." Then the fires instructed him about the prāna and the ākasha within the heart related to it.

Purport: - Prāna.ākasha: Mukhyaprānaprastāvat Rangarāmanuja. In all these aparticchinnasukharupam brahmeti: read supra. 5

Section 11

अथ हैनं गार्हपत्योऽनुशशास पृथिन्यग्निरनमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १॥

atha hainam gārhapatyo anushashāsa prithivyagnirannamāditya iti ya esha āditye purusho drishyate so ahamasmi sa evāahamasmiti

Translation: 'Then the Gārhapatya - fire instructed him: 'Earth, fire; food and the sun are the forms of me. But the Person who is seen in the sun is Myself: I am his Self indeed.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिश्व्चलोके ऽम्रुष्मिश्वच य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakrityām lokibhavati sarvamāyureti jyogjivati nāsyāvarapurushāh kshiyanta upa vayam tam bhunjāmoasmimshchaloke-amushmimshcha ya etam

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full

length of life, lives gloriously. His descendants do not get premature death. Both in this world as well as in the yonder, we serve him who knows and reveres this fire thus.

Section 12

अथ हैनमन्वाहार्यपचनोऽनुभ्रशासापो दिशो नक्षत्राणि चन्द्रमा ईति च एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

atha hainamanvähäryapachano-anushashäsäpo disho nakshaträni chandramä iti ya esha chandramasi purusho drishyate so ahamasmi sa evä-aham asmiti

Translation:— Then the Anvāhāryapachana-fire insturcted him: "Water, the quarters, the stars and the moon are my forms. The person who is seen in the moon, I am Himself, I am Himself indeed." 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुज्जा-मोऽस्मिर्क्व लोकेऽमुष्मिरक्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakrityām loke bhavati sarvamāyureti jyogjivati nāsyāvarapurushāh kshiyanta upavayam tam bhunjāmoasmimshcha loke amushmimshcha ya etamevam vidvānupāste

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full length of life, lives gloriously. His descendants do not get premature death. Both in this world as

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well as in the yonder; we serve him who knows and reveres this fire thus.

Section 13

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्यदिति एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

atha hainamāvaniyoanushashāsa prāna ākāsho daurvidyuditi ya esha vidyuti purusho drishyate soahamasmi sa evā ahamasmiti

Translation: Then the Ahavaniya-fire instructed him, 'Prāna, ākasha, heaven and lightning are my forms. The person who is seen in lightning is myself; I am Himself indeed.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोगी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः श्लीयन्त उप वयं तं भुञ्जा-मोऽस्मिश्र लोकेऽमुिष्मिश्य य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakrityām loki bhavati sarvamāyureti jyog-jivati nāsyāvarapurushāh kshiyanta upa vayam tam bhunjāmoasminshcha loke amushmimshcha ya etamevam vidvānupāste

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself becomes possessor of a world, reaches a full length of life and lives gloriously. His descendants do not get premature death. Both in this world as well as in the yonder we serve him who knows and reveres this fire thus.

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length of life, lives gloriously. His descendants do not get premature death. Both in this world as well as in the yonder, we serve him who knows and reveres this fire thus.

Section 12

अथ हैनमन्वाहार्यपचनोऽनुश्वशासापो दिशो नक्षत्राणि चन्द्रमा ईति च एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

atha hainamanvāhāryapachano-anushashāsāpo disho nakshatrāni chandramā iti ya esha chandramasi purusho drishyate so ahamasmi sa evā-aham asmiti

Translation: Then the Anvāhāryapachana-fire insturcted him: "Water, the quarters, the stars and the moon are my forms. The person who is seen in the moon, I am Himself, I am Himself indeed." 1

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः श्रीयन्त उप वयं तं भुञ्जा-मोऽस्मिँक्व लोकेऽमुष्मिश्क्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakrityām loke bhavati sarvamāyureti jyogjivati nāsyāvarapurushāh kshiyanta upavayam tam bhunjāmoasmimshcha loke amushmimshcha ya etamevam vidvānupāste 2

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself, becomes possessor of a world, reaches a full length of life, lives gloriously. His descendants do not get premature death. Both in this world as

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well as in the yonder; we serve him who knows and reveres this fire thus.

Section 13

अथ हैनमाहवनीयोऽनुश्रशास प्राण आकाशो द्यौर्विद्यदिति एष विद्यति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १॥

atha hainamāvaniyoanushashāsa prāna ākāsho daurvidyuditi ya esha vidyuti purusho drishyate soahamasmi sa evā ahamasmiti

Translation: Then the Ahavaniya-fire instructed him, 'Prāna, ākasha, heaven and lightning are my forms. The person who is seen in lightning is myself; I am Himself indeed.

स य एतमेवं विद्वानुपास्तेऽपहते पापक्रत्यां लोगी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जा-मोऽस्मिश्च लोकेऽमुब्मिश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etamevam vidvānupāste apahate pāpakrityām loki bhavati sarvamāyureti jyog-jivati nāsyāvarapurushāh kshiyanta upa vayam tam bhunjāmoasminshcha loke amushmimshcha ya etamevam vidvānupāste

Translation:— He who knows it thus and reveres this fire thus, repels evil-doing from himself becomes possessor of a world, reaches a full length of life and lives gloriously. His descendants do not get premature death. Both in this world as well as in the yonder we serve him who knows and reveres this fire thus.

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Section 14

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु तेगितं वस्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल३ इति ॥

te hochurupakosalaishā somya te asmad vidyātmavidyā chāchāryastu te gatim vaktetyājagāma hāsyāchāryastamāchāryoabhyuvādopakosala iti 1

Translation: The fires said; "O dear Upakosala, you have this knowledge of our selves and knowledge of the ātman; but your Guru will tell you the way. Then his Guru returned. The Guru addressed him: "Upakosala!"

भगव इति ह प्रतिशुश्राव ब्रह्मविद् इव सोम्य ते ग्रुखं भाति को नु त्वानुश्रशासेति को नु मानुशिष्याद्भो इतीहापेव निह्नुत इमे नुनमीदृशा अन्यादृश अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचित्रिति ॥ २ ॥

bhagava iti ha pratishushrāva brahmavida iba somya te mukham bhāti ko nu tvā-anushashāseti ko nu māanushishyādbho itihāpeva nihnuta ime nunamidrishā anyādrishā itihāgninabhyude kim nu somya kila te-avochanniti

Translation: - 'Yes, revered master'—he replied.
"Dear son, your face shines like that of a knower of Brahman! who has instructed you?"

'Who should instuct me revered master?' said he.

Purport: Here he conceals it as it were. And he said (pointing to the fires) 'They are of this form now, instead of as they were.' The Guru said, 'Dear one, did they indeed instruct you anything?' 2

इदिमिति ह प्रतिजन्ने लोकान्वाव किल सोम्य तेऽवोचनहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न शिलष्यन्त एवमेवविदि पापं कर्म न शिलप्यत इति त्रवीतु मे भगवानिति तस्मै होवाच ॥ ३॥

idamiti ha pratijajne lokān vāva kila somya te avochannaham tu te tadvakshyāmi yathā pushkarapalāsha āpo na shlishyanta evamevamvidi pāpam karma na shlishyata iti bravitu me bhagavān-iti tasmai hovācha

Translation: 'This' (they have said)' he replied. "Dear son, they have indeed, spoken to you about the worlds, but I will enlighen you about the very fundamental object of your prospect (i.e., Brahman). Just as water does not cling to the lotus-leaf, so also evil does not cling to one who knows Brahman thus."

"Imbibe me with this, revered master."

To him he then said.

Purport:— What we have learnt in all these previous sections (sections 10 to 13) is that without a spiritual Guru nobody else can enlighten one. In matters concerning intuitive wisdom for Subjective Realisation of Supreme Godhead it is necessary. Here from the utterances of Satyakāma it is clearly understood that all those lessons that were given by the fire gods were in relation to worldly or celestial gains. Therefore we need not give any further exposition on these.

Section 15

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतद्मृतमः भयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिवीदकं वा सिञ्चित वर्त्मनी एव गच्छति ॥ १ ॥

ya esho-akshini purusho drishyata esha ātmeti hovāchalta-

TWELVE ESSENTIAL UPANISHADS [IV.15.1-3

damritamabhayametad brahmeti tat yadyapyasmin sarpirvodakam vā sinchati vartmani eva gacchati

Translation: Guru said, "the person who is seen in the eye, he is the ātmā. He is the immortal, the fearless, nay, he is Brahman. So even if one drops clarified butter or water into the eye, it goes away to the edges.

Purport:— Here it is stated about yogic vision and a yogi observes the Purusha in the eye. He realises that Purusha is *nirlepa* uncontaminated by any mundanity as water on a lotus-leaf.

एतः संयद्वाम इत्याचक्षत एतः हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

etam samyadvāma ityāchakshata etam hi sarvāni vāmāny-abhisamyanti sarvānyenam vāmānyabhisamyanti ya evam veda 2

Translation: The knower of Brahman calls Him as the centre of Bliss; for Blissful things come together unto him; one who knows thus feels blissful from all sides.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेदः ॥ ३ ॥

esha u eva vāmaniresha hi sarvāni vāmāni nayati sarvāni vāmāni nayati ya evam veda 3

Translation: Nay, He is the Bestower, for He bestowes all fruits of karma. He who knows thus possesses all auspicious things.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति यएवं वेद ॥ ४ ॥

esha u eva bhāmaniresha hi sarveshu lokeshu bhāti sarveshulokeshu bhāti ya evam veda 4

Translation: He is the most luminous, for He shines in all the worlds. One who knows Him thus becomes glorious in all the regions.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नाचिषमेवाभि-सम्भवन्त्यचिषोऽहरह्व आपूर्यमाणपश्चमापूर्यमाणपश्चाद्यान्षष्डदङ्केति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याचन्द्रमसं चन्द्रमसोविद्यतं तत्पुरुषोऽमानवः स एनान्त्रह्य गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ५ ॥

atha yadu chaivāsmanchavyam kurvanti yadi cha nārchi-shamevābhisam bhavantyarchishoaharahna āpuryamānapakshamā-puryamānapakshād yānshadu - danneti māsāmstān māsebhyah samvatsaram samvatsarādādityamādityācchandramasam chandramaso vidyutam tat purusho - amānavah sa enān brahma gamayatyesha devapatho brahmapatha etena pratipadyamānāimam mānavamāvartam nāvartante nāvartante

Translation:— For such a yogi whether his cremation and obsequies are performed or not, he goes to the light, from light into the day, from the day into the bright-fortnight, from the fortnight into those six months during which the sun moves towards the north, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into the lightning. Then from there a celestial person leads him to Brahman. This is known as devayāna leading to Brahman-realisation.

Those who pass through this path are not subject to transmigration—yea, they return not.

Purport:— This is the path for the yogis. Yogis may not return to this human transmigration but he does not get final liberation without attaining Vaikuntha Loka, the Transcendental Abode of the Supreme Personality of Godhead. As Gita (Maddhāmam parama dhāma yatrāt no patanti adha): "My Abode is the Paramount Resort, one who reaches there, knows no fall."

Section 16

एष ह वै यज्ञो योऽयं पवत एष ह यन्निद् सर्व पुनाति यदेष यन्निद् सर्व पुनाति तस्मादेष एव यज्ञस्तस्य मनक्च वाक्च वर्तनी॥१॥

esha ha vai yajno yo - ayam pavata esha ha yannidam sarvam punāti yadesha yannidam sarvam punāti tasmādesha eva yajnastasya manashcha vāk cha vartani 1

Translation: Verily, he who purifies here (wind) is a sacrifice. Truly, when he moves, he purifies this whole world. Since he moves he purifies this whole world, therefore indeed, he is a sacrifice. Mind and speech are the two paths of this sacrifice.

Purport:— In the previous section the path of Brahmajnāna has been told; now about the result of a sacrifice is described. Wind is pure and it purifies. The mind and speech precede by the movement of the breath and the sequence of the items of the sacrifice is correctly maintained by the thoughts in

^{1.} vide Brah. Up. IV. 3/10 and IV. 4.22

the mind and the utterance, of the speech. Thus prāna, which is a form of wind that is pure and moving, becomes the sacrifice which purifies.

तयोरन्यतरां मनसा सःस्करोति ब्रह्मा वाचा होताध्वर्युरुद्गा-तान्यतराः स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति ॥ २ ॥

tayoranyatarām manasā samskaroti brahmā vāchā hotā adhvaryurudgātā-anyatarām sa yatropākrite prātaranuvāke purā paridhāniyāyābrahmā vyavavadati 2

अन्यतरामेव वर्तनीः सःस्करोति हीयतेऽन्यतरा स यथैकपाद-व्रजनरथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्रा पापीयान्भवति ॥ ३ ॥

anyatarāmeva vartanim samskaroti hiyate anya tarā sa yathaikapāda brajan ratho vaikena chakrena vartamāno rishyatyevamasya yajno rishyati yajnam rishyantam yajamāno anurishyati sa ishtvā pāpiyān bhavati

Translation: Of these sacrifices the Brahmā priest performs one with his mind; by speech the Hotri, the Adhvaryu and the Udgātri priests the other.

After the morning litany has commenced, the Brahmā-priest interrupts before the concluding verse. This forms only one path, The other becomes discontinued.

As a one-legged man walking or a chariot proceeding with one wheel suffers injury so his sacrifice suffers injury. The institutor of the sacrifice suffers injury after the sacrifice had suffered injury. He becomes worse by this sacrifice.

TWELVE ESSENTIAL UPANISHADS [IV.16.4-5]

Purport: Four types of priests are employed in the Soma-yajna viz., Brahmā, Hotri, Adhvaryu and Udgātā. Generally Brahmā-priest follows the Yajna with his mind i.e., in silence. When he breaks the silence, then the mental exercise is interrupted, for he also resorts to speech. He superintends if any mistake is done. It is he who has to rectify it. 2-3

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यवनदत्युमे एव वर्तनी सरस्कुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

atha yatropākrite prātaranuvāke na purā paridhāniyāyā brahmā vyavavadatyubhe eva vartani samskurvanti na hiyateanyatarā
4

Translation: But in case, after the morning litany has commenced, the Brahmā-priest does not interrupt before the concluding verse, they form both paths; the other does not become discontinued.

स यथोभयपाद्वजन्तथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रति-विष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रति-विष्ठति स इष्ट्रा श्रेयान्भवति ॥ ५ ॥

sa yatho bhayapād brajan ratho bhobābhyām chakrābhyām vartamānah pratitishthatyevamasya yajnah pratitishthati yajnam prati tishthantam yajamānoanupratitishthati sa ishtvā shreyān bhavati 5

Translation: As a two-legged man walking or a chariot proceeding with both the wheels, is well supported, so his sacrifice is well done. The institutor of the sacrifice has well done as per the

sacrifice which is well done. He becomes great having performed the sacrifice.

Section 17

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानाः स्सान्प्रावृहद्गिं पृथि-च्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

Prajāpatirlokānabhyatapatteshām tapyamānānām rasān prāvrihadagnim prithivyā vāyumantarikshādādityam divah 1

Translation: - Prajāpati brooded on the worlds. As they were brooded on, he extracted their essences, fire from the earth, air from the atmosphere, sun from the sky.

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाः रसन्प्रा-बृहदग्नेर्ऋचो वायोर्यजूःषि सामान्यादित्यात् ॥ २ ॥

sa etāstisro devatā abhyatapattāsām tapyamānānām rasān prāvrihadagnerricho vāyoryajumshi sāmānyādityāt 2

Translation:— He brooded on these three deities. As they were brooded on, he extracted their essences, the Rik verses from the fire; the Yajus-formulae from the air, the Sāma-chants from the sun.

स एतांत्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्त्रश्वहद्-भूरित्यृग्भ्यो भ्रुवरिति यज्ञभ्यः स्वरिति सामभ्यः॥ ३॥

sa etām trayim vidyāmabhyatapattasyāstapyamānāyā rasān prāvrihad bhuritrigbhyo bhuvariti yajurbhyahsvariti sāmabhyah 3

Translation:— He brooded on this three-fold knowledge. As it was brooded on he extracted their essences; Bhuh from the Rik verses, Bhuvah from the Yajus-formulae; Svah from the Sāma-chants. 3

TWELVE ESSENTIAL UPANISHADS [IV.17.4-6

तद्यद्वतो रिष्येद्भुः स्वाहेति गाईपत्ये जुहुयादचामेव तद्रसे-नर्चा बीयेंणर्चा यज्ञस्य विरिष्टश् सन्द्घाति ॥ ४ ॥

tad yadrikto rishyedbhuh sväheti gärhapatye juhuyādrichāmeva tadrasenarchām viryenarchām yajnasya virishtam samdadhāti 4

Translation: Therefore if yajna is done in defective way on account of the Rik verses, one should make an oblation in the Gārhapatya-fire with the mantras bhuh svāhā. So by essence of Rik verses themselves, by the virility of the Rik verses, he makes good the defect of the yajna in resepct of the Rik.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजु-षामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टः सन्द्धाति ॥५॥

atha yadi yajushto rishyedbhuvah svāheti dakshināgnau juhuyād yajushāmeva tadrasena yajushām viryena yajushām yajnasya virishtam samdadhāti 5

Translation:— And if the yajna is rendered defective on account of the Yajus-formulas one should make an oblation in the Dakshināgni with the mantra bhuvah svāhā. Thus verily, through the essence of the Yajus-formulas, through the virility of the Yajus-formulas he makes good to the defect of the yajna in respect to Yajus-formula.

अथ यदि सामतो रिष्येत्स्तः स्वाहेत्याहवनीये जुहुयात्साम्ना-मेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टः सन्दधाति ॥ ६॥

atha yadi sāmato rishyet svah svāhetyāhavaniye juhuyāt sāmnāmeva tadrasena sāmnām viryena samnām yajnasya virishtam samdadhāti 6

IV.17.7-8] CHANDOGYA-UPANISHAD

Translation:— And if the yajna is rendered defective on account of the Sāma-chants then with the mantra 'Svah Svāhā one should make an oblation in the Āhavaniya-Agni. Thus verily, through the essence of the Sāma-chants, through the virility of the Sāma-chants he makes good to the defect of the yajna in respect of the Sāma-Yajna.

तद्यथा लवणेन सुवर्णः सन्दश्यात्सुवर्णेन रजतः रजतेन त्रपु त्रपुणासीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥ ७॥

tad yathā lavanena suvarnam samdadhyāt suvarnena rajatam rajatena trapu trapunā sisam sisena loham lohena dāru dāru charmanā

Translation:— Just as one would mend gold with borax-salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टः सन्दधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्वह्या भवति ॥ ८ ॥

evameshām lokānāmāsām devatānāmasyāstrayyā vidyāyā viryena yajnasya virishtam samdadhāti bheshajakrito ha vā esha yajno yatraivamvid brahmā bhavati

Translation:— Even so does one make good to the defect to the yajna through the virility of these worlds presided over by these gods, and of the three Vedas, That yajna is indeed well healed when there is a Brahmā-priest knowing this.

एष ह वा उद्कप्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविद् ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्भच्छति ॥ ९ ॥

esha ha vā udak pravano yajno yatraivamvid brahmā bhavatyevamvidam ha vā eshā brahmānamanu gāthāyato yata āvartate tattad gacchati

Translation:— That yajna indeed, is inclined to the north, in which there is a Brahmā-priest who knows this. And with regard to such a Brahmā-priest there is this song. Wherever it falls thither the man goes.

Purport: Wherever any such defect of yajna falls there a Brahmā-priest breaks his silence and corrects the defect for it is said: "Wherever it fails thither the man goes.

मानवो ब्रह्मैवेक ऋत्विक्कुरुनश्वामिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानः सर्वाश्वचर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १०॥

mānavo brahmaivaika ritvik kurunashvā - abhirakshatyevamviddha vai brahmā yajnam yajamānam sarvāmshchartvijo abhirakshati tasmādevamvidameva brahmānam kurvita nānevamvidam nānevamvidam || 10

Translation: Just as the mare protects, even so the silent Brahmā - priest is only the priest who protects the Yajna, the sacrificer and all the Ritvik - priests. Therefore, one should appoint as a Brahmā-priest only him who knows all about this and not one who does not know this—yea, not one who does not know this.

CHAPTER V Section 1

ॐ । यो ह नै ज्येष्ठं च श्रेष्ठं च नेद ज्येष्ठश्च ह नै श्रेष्ठश्च भनित प्राणो नान ज्येष्ठश्च श्रेष्ठश्च । १॥

Aum yo ha vai jyeshtham cha shreshtham cha veda jyeshthashcha ha vai shresthashcha bhavati prāno vāva jyeshthashcha shreshthashcha

Translation: Verily, he who knows the oldest and the best, becomes the most important and best. Prāna is indeed, the mort important and the best.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥

yo ha vai vasishtham veda vasishtho ha svānām bhavati vāgvāva vasishthah

Translation: Verily he who knows the most excellent, becomes richest among his own people. Speech is indeed the most excellent.

Purport: He who commands speech becomes rich enough to live comfortably or he can keep control over his all senses.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिःश्च लोकेऽमुन्मिःश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

yo ha vai pratishthām veda prati ha tishthatyasminshcha loke amushmin shcha chakshurvāva pratishthā || 3

Translation: Verily, he who knows the firm basis, becomes established in this world and in the yonder. The eye is indeed, the firm - basis.

यो ह वै सम्पदं वेदसःहास्मै कामाः पद्यन्ते दैवाश्र मानुषाश्र श्रोत्र वाव सम्पत् ॥ ४ ॥

yo ha vai sampadam veda sam hāsmai kāmāh padyante daivāshcha mānushāshcha shrotram vāva sampat 4

Translation:- Verily, he who knows attainment for him wishes are attained both celestial and human. The ear, verily is the attainment.

Purport:— Through the eye one sees and then alone one can remain firmly based. Through the ear one hears the Vedic lessons and performs his rites and achieves his desired objects.

यो ह वा आयतनं वेदायतनः ह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

yo ha vā āyatanam vedāyatanam ha svānām bhavati mano ha vā āyatanam 5

Translation: Verily, he who knows the abode, becomes an abode of his people. The mind, indeed, is the abode.

Purport:— mind is the abode of organs and objects.

अथ ह प्राणा अहःश्रेयसि च्यूदिरेऽहः श्रेयानस्म्यहं श्रेयान-स्मीति ॥ ६ ॥

atha ha prānā aham shreyasi bhyudire-aham shreyānasmyaham shreyānasmiti 6

Translation: Now, once the five senses disputed among themselves on the point-of superiority, saying in turn, 'I am superior, 'I am superior' etc. 6

ते ह प्राणाः प्रजापति पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ।

te ha prānāh prajāpatim pitarametyochurbhagavan ko nah shreshtha iti tān hovācha yasmin va utcrānte shariram pāpishthataramiva drishyeta sa vah shrestha iti 7

Translation:— Those senses approached the father Prajāpati and said:— 'Revered sir, who is the best amongst us?' He replied, "He amongst you is the best on whose departure the body would appear its worst off, as it were."

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्यत्योवाच कथमश्च-कर्तते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्त-श्रक्षुषा शृष्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् । ८॥

sā ha vāgucchacrāma sā samvatsaram proshya paryetyovācha kathamashakatarte majjivitumiti yathā kalā avadantah
prānantah prānena pashyantashchakshushā shrinvantah shrotrena
dhyāyanto manasaivamiti pravivesha ha vāk

Translation: - Speech went off. Having remained away a year, it came back and asked, 'How have you been able to live without me?"

'Just as the dumb, though not speaking, yet living with the breath, seeing with the eyes, hearing with the ear and thinking with the mind. At this speech entered the body.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकततें मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृष्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः । ९ ॥

chakshurhocchacrāma tat sam vatsaram proshya paryetyovācha kathama shakatarte majjivitumiti yathāandhā apashyantah prānantah prànena vadanto vāchā shrinvantah shrotrena dhyāyanto manasaivamiti pravivesha ha chakshuh

Translation: The eye went off. Having remained away a year, it came back and asked, "How have you been able to live without me?"

"Just as the blind, though not seeing yet living with breath, speaking with the speech, hearing with the ear and thinking with the mind." At this the eye entered the body.

श्रोत्रः होच्चक्राम तत्संवत्सरं प्रोष्य पर्यत्योवाच कथमश-कर्तते मज्जीवितुमिति यथा बिधरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्रक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् । १०॥

shrotram hocchacrāma tat samvatsaram proshya paryetyovācha kathama shakatarte majjivitumiti yathā badhirā ashrinvantah prānantah prānena vadanto vāchā pashyanta shchakshushā dhyāyanto manasaivamiti pravivesha ha shrotram 10

Translation: The ear went off. Having remained away a year, it came back and asked, "How have you been able to live without me?"

"Just as the deaf, though not hearing, yet living with the breath, speaking with the speech, seeing with the eyes, and thinking with the mind." At this the ear entered the body.

मनो होच्चक्राम तत्संवत्सरं प्रोध्य पर्येत्योवाच कथमशकतर्ते मजीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्रक्षुषा शृष्वन्तः श्रोत्रेणैवभिति प्रविवेश ह मनः । ११॥

mano hochhacrāma tat samvatsaram proshya paryetyovācha kathama shakatarte majjivitumiti yathā vālā amanasah prānantah prānena vadanto vāchā pashantashchakshushā shrinvantah shrotrenaivamiti pravivesha ha manah

Translation:— The mind went off. Having remained away a year, it came back and asked, "How have you been able to live without me?"

'Just as infants without developed minds, yet living with the breath, speaking with the speech, seeing with the eyes, and hearing with the ears.' At this the mind entered the body.

अथ ह प्राण उच्चिक्रमिषन्स यथा सहयः पड्वीशशङ्कून्संखि-देदेविमतरान्प्राणान्समिबद्त्त हाभिसमेत्योचुर्भगवनेधि त्वं नः श्रेष्ठो-ऽसि मोत्क्रमीरिति ॥ १२ ॥

atha ha prāna ucchicramishan sa yathā suhayah padvishashankun sankhidedevamitarān prānān samakhidad tamhābhisametyochurbhagavannedhi tvam nah shreshthoasi motcramiriti 12

Translation: Now, when the prana was almost to go off, it did uproot the other senses just as a spirited horse, about to start might tear up the pegs to which he is tethered. They all then came to him and said, "Sir remain. You are the best of us. Do not depart from the body."

Purport:- It is not possible for any of the senses to remain without the prana.

TWELVE ESSENTIAL UPANISHADS [V.1.13-15

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

atha hainam väguvächa yadaham vasishthoasmi tvam tadvasishtho asityatha hainam chakshuruvächa yadaham pratishthäasmi tvam tatpratishthä asiti

Translation: Then speech said unto that one:
"If I am the most excellent, so are you the most excellent." Then the eye said unto that one: "If I am a firm basis, so are you a firm basis."

13

अथ हैनः श्रोत्रमुवाच यदहः सम्पद्स्मि त्वं तत्सम्पद्सीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

atha hainam shrotramuvācha yadaham sampadasmi tvam tad-samprdasityatha hainam mana uvācha yada ahamāyatan amasmi tvam tadāyatanamasiti 14

Translation: 'Then the ear said to that one, just as I am success, so are you the success.' Then the mind said to him, 'If I am the abode, so are you the abode.'

न वै वाचो न चक्ष्र्रिष न श्रोताणि न मनाश्सीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥ १५ ॥

na vai vācho na chakshumshi na shrotrāni na manāmsityāchakshate prānā itye vāchakshate prāno hyevaitāni sarvāni bhavati

Translation: Verily, people do not call them the speeches; nor the eyes, nor the ears, nor as the minds. But they call them only as prānas, for the prāna indeed is all these.

Purport: Vide Katha U. iii 3. Prāna himself is not selfsome. He is at the command of his Master at Whose Will he remains in the body. Therefore here the presiding deity of the prāna is referred to as the Support of all other senses. It is He Who propells them.

Section 2

स होवाच कि मेऽन्नं भविष्यतीति यत्किञ्चिदिदमाश्वम्य आ सङ्गिनभ्य इति होचुस्तद्वा एतदनस्यात्रमनो ह वै नाम प्रत्यक्षं न इ वा एवंविदि किञ्चनाननं भवतीति ॥ १ ॥

sa hovācha kim meannam bhavishyatiti yad kinchididamāshvabhya āshakunibhya iti hochustadvā etadanasyānnamano ha vai nāma pratyaksham na ha vā evam vidi kinchanānannam bhatiti

Translation: He (the prāna) asked, "What will be my food?" "Whatever is there is here, even unto dogs and birds' - replied the senses. Verily this is the food for prāna. Verily, prāna is its evident name. Verily, in the case of one who knows this, there is nothing whatever that is not food.

Purport: $-Pr\bar{a}na$: $pr\bar{a} + ana$: $pr\bar{a}$: indicates the direction of the motion and ana: indicates ambition or desire. Different prefixes to ana bring out different kinds of activities that we shall learn from the folloings (viz $pr\bar{a} + ana = pr\bar{a}na$; $apa + ana = pr\bar{a}na$; ap

स होताच कि मे वासो भित्रविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाचाद्भिः परिद्धति लम्भुको ह वासो भवत्यनमो ह भवति ॥ २ ॥

sahovācha kim me vāso bhavishyatityāpa iti hochustasmādvā etadashishyantah purastācchoparishtācchādbhih paridadhati lambhuko ha vāso hhavatyanagno ha bhavati 2

Translation:— He asked, 'What will be my garment?" "Water," they said. Therefore verily, when people are about to eat, they encompass the food with water both before and after with the water. He is accustomed to receive a garment; he becomes not naked.

तद्भैतत्सत्यकामो जात्रालो गोश्रुतये वैयाघपद्यायोक्त्वोवाच यद्यप्येनच्छुष्काय स्थाणवे ब्र्याज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाञ्चानीति ॥ ३ ॥

taddhvaitat satyakāmo jābālo goshrutaye vaiyāghrapadyayoktvo-vācha yadyapyenacchushkāya sthānavebruyājjāye-rannevāsminchākhāh praroheyuh patāshāniti 3

Translation: When Satyakāma Jābāla told this to Goshruti Vaiyāgrapadya, he also said: "Even if one should tell this to a dried up stem, branches would certainly shoot and leaves would spring forth."

Purport: Vide, Br. U. VI. 3.12.

अथ यदि महन्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्याः रात्रौ सर्वौषधस्य मन्थं दिधमधुनोरुपमध्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्य-मावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥ ४ ॥

atha yadi mahajjagamishedamāvāsyāyām dikshitvē paurnamāsyām rātrau sarvaushadasya mantham dadhimadhunorupamathya jyeshthaya shreshthāya svāhetyagnāvājyasya hutvā manthe sampātamanvanayet

Translation:— Now, if one should wish to become great, let him perform the initial consecration on the night of a new-moon and then on the night of the full-moon, let him mix with curd and honey a mash of all kinds of herbs and pour melted butter on the fire saying svähā to the oldest, svāhā to the best'. And then let him throw the residue into the mash.

वसिष्ठाय स्वाहेत्याम्रवाज्यस्य हुत्वा मन्थे सम्वातमवनयेत्प्रति । ष्ठाये स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्सम्पदे स्वाहे-त्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेदायतनाय स्वाहेत्यग्ना-वाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥ ५ ॥

vasishthāya svāhetyagnānājyasya hutvā manthe sampātamavanayet pratishthāyai svāhetyagnāvājyasya hutvā manthe sampātamavanayet sampade svāhetyagnāvājyāsya hutvā manthe sampātamavanayedāyatanāya svahetyagnāvājyasya hutvā manthe sampātamavanayet

Translation: 'Svāhā to the most excellent;'—with these words he should offer a libation of melted butter in the fire and pour the residue into the mash. 'Svāhā to the firm basis'—with these words he should offer a libation of melted butter in the fire and pour

the residue into the mash. 'Svähä to the abode' — with these words he should offer a libation of melted butter in the fire and pour the residue into the mash.

अथ प्रतिसृप्याञ्जली मन्थमाधाय जपत्यमी नामास्यमा हि ते मर्वमिदः स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्येष्ठचः श्रष्टचः राज्यमाधिपत्य गमयत्वहमेवेहदः सर्व नसानीति ॥ ६ ॥

aiha pratisripyānjalau manthamādhāya japatyamo nāmā syamā hi te sarvamidam sa hi jyechthah shreshtho rājāadhipathih sa mā jyaishthyam shraishthyam rājyamādhipatyam gamayatvahamevedam sarvamasāniti 6

Translation:— Then creeping back (from the fire), and taking the mash in his hands he mutters: "Thou art 'Ama' by name, for all this whole world is at home in thee, for thou art pre-eminent and the best, the effulgent and sovereign. May thee lead me to the pre-eminence and to the best position, to effulgence and to sovereignty. Let me be all this.' 6

अथ खल्वेतयर्ची पच्छ आचामति तत्सिवतुर्वृगीमह इत्या चामति वयं देवस्य भाजनित्याचामति श्रेष्ठर सर्वधातमित्या-चामति । तुरं भगस्य धीमहीति सर्वं पिवति निर्णिज्य कर्द्भं चमसं वा पश्चादग्नेः संविद्यति चर्मणि वा स्थिण्डिले वा वाचंयमोऽप्रसाहः स यदि सियं पश्चेत्समृद्धं कर्मेति विद्यात् ॥ ७ ॥

atha khalvatayarchā paccha āchamati tadsaviturvrinimaha ityāchāmati vayam devasya bhojanamityāchāmati shreshtham sarvadhatamamityāchāmati turam bhagasya dhimahiti sarvam pibati nirnijya kamsam chamasam vā pashchādagneh samvishati charmani vā sihandile vā cāchamyamo-aprasahah sa yadi striyam pashjet samriddham karmeti vidyāt

Translation: Then, he takes a sip with this Rik verse at each step (saying), 'We desire the Savitri' he sips a little' (again saying): 'the food of the effulent one', he sips a little. (saying): 'the best and all sustaining', he sips a little. (saying): 'we meditate on the strength of the god', 'he drinks up the whole. Having cleansed the vessel or the cup he sits down behind the fire either on a skin or on the bare ground with speech restrained and with self-possession. If he now sees a woman let him know that his effort had reached fruition.

तदेष श्लोको यदा कर्मसु काम्येषु स्नियः स्वप्नेषु पश्यति समृद्धि तत्र जानीयात्तरिमन् स्वप्ननिद्शने तस्मिन्स्वप्ननिद्शने ॥ ८॥

tadesha shloko yadā karmasu kāmyeshu striyam svapneshu pashyati, samriddhiw tatrajāniyāt tasmin suapnanidarshane, tasmin svapnanidarshare

Translation: There is this verse about it:
During the performance of the rites for desired result
if the performer sees a woman in a dream then he
should recognize fulfilment in this vision in a dream
—yea, in this vision in a dream.

Section 3

श्वेतकेतुर्हारुणेयः पञ्चालानाः समितिमेयाय तः ह प्रवारुणो जैवलिरुवाच क्रुमारानु त्याशिषति ।तेत्यनु हि भगव इति ॥ १ ॥

shvetaketurhāruneyah panchālānām samitimeyāya tamh a pravāhano jaivaliruvācha kumarānu tvā-ashishat pitetyanu hi bhagava iti

Translation: Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas.

Pravahana, the son of Javala enquired him, "My boy, has your father instructed you?" He has indeed, respected sir."

वेत्थ यदितोऽधि प्रकाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्त३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च ब्यावर्तना३ इति न भगव इति ॥ २ ॥

vettha yaditoadhi prajāh prayantiti na bhagava iti vetha yathā punayāvartanta iti na bhagava iti vettha pathordevayānasya pritriyānasya cha vyāvartanā iti na bhagava iti 2

Translation:- 'Do you know unto what creature go forth hence?'

'No Sir'

'Do you know how they return again?'

'No Sir'

"Do you know the parting of two ways, one leading to the gods and the other leading to the manes?"

"No Sir"

2

वेत्य यथासी लोको न सम्पूर्यत३ इति न भगव इति वेत्थ यथा पञ्चभ्यामाहुतावापः पुरुषवचसो भवन्तीति नव भगव इति । ३ ॥

vettha yathāasau loko na sampuryata iti na bhagava iti vettha yathā panchamyāmāhutāvāpah purusha vachaso bhavantiti naiva bhagava iti

Translation:- "Do you know why the yonder world is not filled up?"

'No Sir'

'Do you know, how, at the fifth oblation, the liquid oblations come to be designated as man?"

No indeed, Sir"

अयातु किपनुशिष्टोऽत्रोचथा यो हीमानि न विद्यात्कथर सोऽनुशिष्टो बुत्रीतेति म हायस्तः पितुरधमेयाय तर होताचाननु-शिष्य वाव किल मा भगतानबत्रीदनुत्ताशिषमिति ॥ ४॥

athānu kimanushishto-avochathā yo himāni na vidyāt katham so anushishto bruviteti sa hāyastah piturardhameyāya tam hovāchānanushishya vāva kila mā bhagavānabravidanu tvā shishamiti

Translation:— 'Then why did you say, "I have been instructed?" For, how can he who does not know these things say, "I have been instructed?" He was distressed and came to his father's place and said to him, 'Revered sir, without having taught me properly you said, "I have taught you".

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकश्चनाशकं विवक्तुमिति स होत्राच यथा मा त्वं तदैतानवदो यथाहमेषां नैकश्चन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

pancha mā rājanyabandhuh prashnānaprākshit teshām naikanchanāshakam vivaktumiti sa hovācha yathā mā tvam tadaitānavado yathā-a'umeshām naikanchana veda yadyaamimānavedishyam katham te nāvakshyamiti 5

Translation:— Five questions, a fellow of the princely class has asked me. I was not able to explain even one of them.' He (the father) said, "As you stated to me these questions I do not know even one of them. If I had known them, how should I not have taught them to you?"

सह गौतमो राज्ञोऽधमेयाय तस्मै ह प्राप्तायाहिश्वकार सह गातः समाग उदेयाय तः होवाच मानुषस्य भगवन्गौतम विचस्य वरं ष्ट्रणीथा इति सहोवाच तवैव राजनमानुषं वित्तं यामेव कुमार-स्यान्ते वाचमभाषथास्तामेव मे बूहीति सह कुच्छी वभूव ॥ ६ ॥

sa ha gautamo rājno-ardhameyāya tasmai ha prāptāyārhānchakāra sa ha prātah sa bhāga udeyāya tam hovācha mānushasya bhagavan gautama vittasya varam vrinithā iti sa hovācha tavaiva rājan mānusham vittam yāmeva kumārasyānte vāchamabhāsathāstāmeva me bruhiti sa ha kricchivabhuva 6

Translation: Then Gautama went to the king's place. When he arrived, the king made reverential offerings to him. In the morning he presented himself to the king when he was in the assembly. The king said to him, 'O revered Gautama, you may choose for yourself a boon of human wealth.' Then he said, "Human wealth be yours, O king! The words which you said to my boy." The king felt embarrassed.

Purport: As it was not proper for a Kshatriya to instruct a Brāhmana anything about the philosophy and religion. So the king felt embarassed.

तः ह चिरं वसेत्याज्ञापयाश्वकार तः होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या ब्राह्माणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्येव प्रशासनमभूदिति तस्मै हावाच ॥ ७॥

tam ha chiram vasetyājnāpayānchakāra tam hovācha yathā mā tvam gautamāvado yatheyam na prāk tvattah purā vidyā brāhmanān gacchati tasmādu sarveshu lakeshu kshátrasatva prashāsanamabhuditi tasmat hovācha Translation: Wait a while, he commanded him. Then he said to him, "As to what you have told me, Gautama this knowledge has never reached the Brāhmanas before you; therefore in all the worlds the rule (this teaching) belonged to the Kshatriya class only, then he said to him.

Purport:- Brāhmana Gautama approached for certain knowldege to a Kshatriya king Pravāhana Jaivāli who says: "This knowledge has never reached the Brāhmanas before you; the knowledge belonged to the Kshatriya class only" and then he narrated all about it in the next 4th to 10th sections. But what we find there, nothing of spiritual lesson concerned with soul but merely a lesson all about rituals for attaining Punyaloka or celestial regions. A true Brāhmana is always interested in Brahmajnāna. Therefore the king rightly said, "Here to before the Brāhmins were not learning this whereas it was only the Kshatriyas who were interested and also performed rites for Punyaloka; anyhow as you are interested I shall speak all about this to you."

Section 4

असौ वाव लोको गौतमाग्निस्तस्य।दित्य एव सिमद्रइमयो थूमोऽहरचिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

asau vāva loko gautamāgnistasyāditya eva samidrashmayo dhumoahararchishchandramā angārā nakshatrāni visfulingāh 1

Translation: The yonder world is indeed, O Gautama, is a sacrificial fire. For that, sun is the fuel, the rays, the smoke, the day is the flame; the moon is the embers and the stars are the sparks.

तिस्मन्नेतस्मिन्नम् देवाः श्रद्धां जिह्नति तस्या अष्ठितेः सोमो राजा सम्मनति ॥ २ ॥

tasminnetasminnagnau deväh shraddhām juhvati tasyā āhuteh somo rājā sambhavati 2

Translation:- In this fire the gods offer oblation of faith. Out of that oblation king Soma arises.

Purport: The oblation offered in rites like Agnihotra make the sacrificers rise through their offerings to heavenly worlds and attain there as their reward a nature like that of Soma.

Section 5

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्यदर्चि-रज्ञनिरङ्गारा हादनयो विस्फुलिङ्गाः ॥ १ ॥

parjanyo vāva gautamāgnistasya vāyureva samidabhram dhumo vidyudarchirashanirangārā hrādanayo visfulingāh **1**

Translation:— The rain-god, verily, O Gautama, is a sacrificial fire. For that, wind is the fuel; mist is the smoke; lightning is the flame; the thunder - bolt is the embers, and hailstones are the sparks.

तस्मिनेतस्मिन्नग्री देवाः सोमं राजानं जुह्वति तस्या आहु-तेर्वर्षः सम्भवति ॥ २ ॥

tasminnetasminnagau devāh somam rājānam jubvati tasyā āhutervarsham sambhavati

Translation: In this fire the deities offer the oblation of king Soma. Out of that oblation arises rain.

CHANDOGYA-UPANISAHD

Section 6

KOVILOOR
MADALAYAM

LO_1 SUUL

पृथिवी वाव गौतमाप्तिस्तस्याः संवत्सर एवं समिदाकाको धूमो रात्रिरविर्दिशोऽङ्घारा अवान्तरिदशो विस्फुलिङ्गाः ॥ १ ॥

pritivi vāva gautamāgnistasyāh samvatsara eva samidākāsho dhumo rātrirarchirdisho-angārā avāntaradisho vishphulingāh 1

Translation: The earth, verily, O Gautama, is the sacrificial fire; for this, the year is the fuel, space is the smoke, the night is the flame, the quarters, the embers and the intermediate directions are the sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षे जुह्वति तस्या आहुतेरनश्सम्मः विति ॥ २ ॥

tasminnetasminnagnau devā varsham juhvati tasyā āhuterannam sambhavati 2

Translation:- In this fire the deities offer the oblation of rain. From this offering arises food. 2

Section 7

पुरुषो वाव गौतमाग्निस्तस्य वागेत्र समित्प्राणो धूमो जिह्या-चिश्चक्षुरङ्गारा श्रोत्र विस्फुलिङ्गाः ॥ १ ॥

purusho vāva gautamāgnistasya vāgeva samit prāno dhumo jihvā-archishchakshurangārāh shrotram visphulingāh 1

Translation: Man, verily, O Gautama, is a safrifical fire. Of that, speech is the fuel, prana is the smoke, the tongue is the flame, the eye is the embers and the ear is the sparks.

तिसम्भवस्मिनग्नी देवा अनं जुह्वति तस्या आहुते रेतः सम्भवति ॥ २ ॥

tasminnetasminnagnau devā annam juhvati tasyā āhute retah sambhavati

Translation: In this fire the deities offer the oblation of food; from this offering arises semen. 2

Section 8

योषा वाव गौतम विस्तस्य उपस्थ एव समिद्यदुपमन्त्रयते स धूमो यो नर्श्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गा ॥ १॥

yoshā vāva gautamāgnistasyā upastha eva samid yadupamantrayate sa dhumo yonirarchiryadantah karoti te angārā abhinandā vishphulingāh

Translation: One's own wife, verily, O Gautama, is the sacrificial fire; for this, the sexual organ is the fuel, the invitation is the smoke, the vulva is the flame, the invitation is the embers and the pleasure is the sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जहाति तस्या आहुतेर्गर्भः सम्भवति ॥ २ ॥

tasminnetasminnagnau devā reto juhvati tasyā āhutergarbhah sambhavati

Translation: In this fire the deities offer the oblation of semen; from this offering arises the foetus.

Purport: Vide Vrihadāranyana Up. VI. 2.13. the esoteric meaning of these two mantras are given by Sri Madhvāchārya in has Vrid. A. Up. 2

Section 9

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बा-द्वतो गर्भो दश वा नव वा मासानन्तः श्रियत्वा यावद्वाथ जायते ॥ ititu panchamyāhutāvāpah purushavachaso bhavantiti sa ulvāvrito garbho dasha vā nava vā māsānantah shayitvā yāvadvā-atha jāyate

Translation: Thus at the fifth oblation water comes to be designated as man. This foetus enclosed in the membrane, having lain inside for nine or ten months and then is born.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽप्रय एव हरन्ति यत एवेतो यतः सम्भूतो भवति ॥ २ ॥

sa jāto yāvadāyusham jivati tam pretam dishthamitoagnaya eva haranti yata eveto yathah sambhuto bhavati 2

Translation: When born, he lives to the length of his life. When he is departed, they (relatives) carry him to the fire of the funeral pile from which indeed he came, from which he arose.

Purport: - So in all these previous few lessons it is clearly referred to the material condition of a being. The purpose is to create dispassion by showing the accompanying sufferings and transitoriness of all these.

Section 10

तद्य इत्यं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युगामते तेऽर्चिषमभि-सम्भवन्त्यर्चिषोऽहः आपूर्यमाणपक्षमापूर्यनाणपक्षाद्यान्षडु इङ्डेति मासा द्वान ॥ १॥

tad ya ittham vidur ye cheme aranye shraddhā tapa ityupāsate te-archishamabhisambhavantyarchisho aharahna **āpur**- yamānapakshamāpuryamānapakshād yān shadudanneti māsāmstān

Translation: - 'So those who know this and those who in the forest keep the thought on faith as ansterity go to light and from light to day, from day to the bright half, from bright fortnight to those six months during which the sun travels northwards. 1

मासेम्यः संवत्सारः संवत्सरादा दित्य मादित्या च्चन्द्र मसं चन्द्र-मसो विद्युतं तत्पुरुषोऽमानवः स एनान्त्रक्ष गमयत्येष देवयानः पन्था इति ॥ २ ॥

māsehbyah samvatsaram samvatsarādāditynamādityācchandramasam chandramaso vidyutam tat purusho amānavah sa enān brahma gamayatyesha devayānah panthā iti 2

Translation: From these months of the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There, there is a person who is non-human. He leads them to Brahmā. This is the path leading to the gods.

Purport:— In the Ric Veda (1.72.7.) we find: "Thou (Agni) hast become the unwearied messenger, the bearer of oblation." The path on which the sacrifices were taken to the heavenly world becomes the path by which the sacrificer himself ascended to the world of gods.

Whether one is a recluse or a houshold the follower of this ritualistic path may go unto Prajāpati. In this section of Chāndogya through Shradhā, faith as austarity they follow but this is quite different from Vrihadāranayaka's VI 2.15 mantra where

shraddhām satyamupāsate...and final gain is Parāhparāvato vasanti and they never return.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममिसम्म-वन्ति धूमाद्रात्रिः रात्रेरपरपक्षमपरपक्षाद्यान् षड्दक्षिणेति मासा स्ता-न्नेते संवत्सरमभित्राप्तुवन्ति । ३ ॥

atha ya ime grāma ishtā purte dattamityupāsate te dhumamabhisambhavanti dhumāndrātrim rāteraparapakshamaparapakshād yān shad dakshinaiti māshāmstān naite samvatsaramabhiprāpnuvanti 3

Translation:— But those house-holders who do sacrifices and works of public utility and charitable acts pass into the smoke, from smoke to night, from night to the dark-fortnight from dark-fortnight to those months during which the sun travels southward but they do not reach God (Samyag vatsau ramayati iti: Samvatsara).

Purport: The previous one was Vedic ritual which leads one to the worlds of god upto the hight of Prajāpati. Whereas one who does not follow the Vedic rituals but does philanthrophic works—such a person can go after the death upto the region of manes (fathers) and gradually to the region of the moon.

मासेभ्यः पितृलोकं पितृलोकादाकाश्च।काशाच्चन्द्रमसमेष सोमो राजा तहेवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

māsebhyah pitrilokam pitrilokādākāshamākāshācchachandramasamesha somo rājā taddevānāmannam tam devā bhakshayanti Translation: From those months they go into the world of the manes to ākāsha, from ākāsha to the moon. This moon is king Soma. That is the food to the gods. The gods eat that.

Purport:- They become the servant of the gods in that world of moon. Two paths are refered: one devayāna and other pitriyāna. Those who perform Panchāgni-sacrifices they after death as per the merit of their sacrifices go to the yonder worlds and may go upto the world of Prajāpati by the highest merit of Vedic sacrifice. Whereas those who do not follow the Vedic sacrifices but are of pious disposition by dint of their virtuous karma may go upto the world of moon. The Vedic sacrificers are reborn after the exhausion of their acquired merit; they are born as Brāhmins; whereas those who go to moon-god they on their return when born on earth get the chance of companionship of such pious Brāhmins as their servants.

तस्मिन्यावत्सम्पातमुपित्वाधितमेवाध्वानं पुनर्निवर्तन्ते यथेत-माकाशमाकाशाद्यायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति । ५।।

tasmin yävat sampītamushitvā - athaitamevādhvānam puna: rnivartante yathetamākāshamākāshādvāyum vāyurbhutvā dhumobhavati dhumo-bhutvābhram bhavati

Translation: - 'Having dwelt there as long as there is residue they return again by that course by which they came to ākāsha, from ākāsha into air, and after having become air they become the smoke; after becoming smoke, they become mist.

ा अश्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह बीहियवा ओषघिवनस्पत्यस्तिल ।षा इति ज यन्तेऽतो वै खलु दुर्निः प्रपत्रं यो यो ध न ति यो रेतः सिञ्चति तद्भूय एवं भवति ॥ ६ ॥

Abhram bhutvā megho bhavati megho bhutvā pravarshati ita iha brihiyavā aushadhivanaspatayastilamāshā iti jāyante-ato vai khalu durnishprāpataram yo yo hyannamatti yo retah sinchati tadbhuya eva bhavati

Translation:— After having become mist, they become cloud, they fall as rains. Then they are born here as rice and barley, as herbs and trees, as sesame plants and beans. Thence, verily, indeed, it is extremely difficult to get released from thence for only if some one eats them as food and emits them as semen, they develop further.

तद्य इह रमणीयचग्णा अभ्याशो ह यत्ते रमणीयां यो निमा-पद्यर बाह्मणयोनि वा क्षत्रिययोनि वा वैद्ययोनि वाथ य इह कपूय-वरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्ज्वयोनि वा सकरयोनि वा चण्डालयोनि वा ॥ ७॥

Tad ya iha ramaniyacharanā abhyāsho ha yatte ramaniyām yonimāpadyeran brāhmanayonim vā kshatriya yonim vā vaishya yonim vātha ya iha kapuyacharanā abhyāsho ha yatte kapuyām yonimāpadyeran shvayonim vā sukarayonim vā chandālayonim vā |

Translation: Accordingly for those who have good merit of their previous actions the prospect is, indeed, that they quickly attain a good birth, the birth of a Brāhmin, the birth of a Kshatriya, or the birth of a Vaishya. But those who are of stinking conduct attain an evil birth, the birth of a dog, the

TWELVE ESSENTIAL UPANISHADS [V.10.8-9

birth of a hog or the birth of a Chandala (an outcaste).

अथैतयोः पथोर्न कतरेणच न तानीमानि श्रुदाण्य सकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयः स्थानं तेनासौ लोको न सम्पूर्यते तस्मान्जुगुप्सेत तदेष श्लोकः ॥ ८ ॥

Athaitayoh pathorna katarena cha na tänimäni kshudränya sakridävartini bhutäni bhavanti jäyasva mriyasvetyetattritiyam sthänam tenäsau loko na sampuryate tasmäjjugupseta tadesha shlokah || 8

Translation:— But on neither of these two ways are those small creatures which are continually revolving (about them it is said) 'born, and die'—there is a third state. By this it becomes that state which never ends. Therefore one should seek to guard himself. As to this there is this verse:-

Purport: Those who do not do any meritorious action they continually revolve like little creatures. 8

स्तेनो हिग्ण्यस्य सुरां पिब॰श्च गुरोस्तल्पमावसन्त्रह्महा चैते पतन्ति चत्वारः पश्चमश्चाचरःस्तैरिति ॥ ९ ॥

Steno hiranyasya surām pivamshcha gurostalpamāvasan brahmahā chaite patanti chatvārah panchamashchācharamstaihiti |||

Translation: One who steals gold, drinks wine, dishonours the teacher's bed, and kills a Brāhmana—all these four sink downward in the scale, and the fifth, he who consorts with them.

Purport: Bhagavata says following four places are the resorts for Kali (i) place of gambling, (ii) wine and other intoxication, (iii) lustful women and (iv) shambles—the hotbeds of the four vices and the fifth is gold. Thus falsehood, intoxication, passion and slaughther with animosity as the fifth. 9

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्याप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद। १०॥

Atha ha ya etänevam panchägnin veda na saha tairapyācharan pāpmanā lipyate shuddhah putah punyaloko bhavati ya evam veda ya evam veda || 10

Translation:— But he who knows these five fires, thus, eventhough he associates with those sinners is not tainted by sin. He who knows these thus becomes cleansed and pure and obtains the meritorious world—yea, he who knows thus.

Purport:— This statement is merely to extol the merit of Vedic sacrifices and absolutly not as such to allow association with such sinful undesirable persons. Bhāgavata says: "Even the wise who is adept in scriptural lore is subdued by the senses. No other association is so distressing and infatuating as that of women and those that lustfully consort with them."

^{· 1.} Bh. I. 17. 38-39

^{2.} Bb. IX. 19.17, IX 14.30

TWELVE ESSENTIAL UPANISHADS [V.11.1-2

Section 11

प्राचीनशाल औपमन्यवः सत्यण्जाः पौलुपिरिन्द्रधुम्नो भास्त्र-वेयो जनः शर्काक्ष्यो बुडिल आश्वतराश्चिस्ते हैने महाशाला महा-श्रोत्रियाः समेत्य मीमा॰सां चकुः को न आत्मा कि ब्रह्मेति ॥ १॥

Prāchinoshāla Aupamanyavah Satyayajnah Paulushirindradyumno Bhāllavevo janah Shārkarākshyo budila āshvatarāshviste haite mahashāla mahāshrotriyāh sametya mimāmsām chakruh ko na ātmā kim brahmeti || 1

Translation:— Prāchinashāla, the son of Upamanyu, Satyayajna, the son of Pulusha, Indradyumna, son of Bhāllavi, Jana, the son of Sarkarāksha and Budila, the son of Ashatarashva—these five great householders, and great Vedic scholars, having come together held a discussion on 'what is our ātmā and who is Brahman?'

ते ह सम्पादयाञ्चकु हहालको वै भगवन्तोऽयमारुणिः सम्प्रती-ममात्मानं वैश्वानरमध्येति तश् हन्ताभ्यागच्छामेति त् हाभ्या-जग्मः ॥ २ ॥

Te ha sampādayānchakruruddālako vai bhagavanto – ayamārunih sampratimamātmānam vaishvānaramadhyeti tam hantābhyāgacchāmeti tam hābhyājagmuh || 2

Translation: They then agreed among themselves verily, sirs, Uddālaka Āruni here knows well this Vaishvanara Ātmā (universal), come, let us go unto him. They then went to him. स ह सम्पादयाञ्चकार प्रध्यन्ति मामिमे महाशाला महाश्री-त्रियास्तेम्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमम्यनुशासा-नीति॥ ३॥

Sa ha sampādayānchakāra prakshyanti māmime mahāshālā mahāshrotriyāstebhyo na sarvamiva pratipatsye hantā - amanyāmabhyanushāsāniti ||

Translation: Uddālaka reflected, 'These great householders and great Vedic scholars are going to question me; but possibly I shall not be able to tell them everything. However, let me direct them to another preceptor.

तान्होवाचाश्वपतिर्वे भगवन्तोऽयं कैकेयः सम्प्रतीममात्मानं वैश्वानरमध्येति त॰ हन्ताभ्यागच्छामेति त॰ हाभ्याजग्धुः॥ ४॥

Tān hovāchāshvapatirvaibhagavanto - ayam kaikeyah sampratim zmātma nam vaishvānaramadhyett tam hantābhya gacchā meti tam hābhyā jagmuh |

Translation: Then he said to them: 'Verily sirs, Ashvapati Kaikeya is now studying this universal Atman. Come! let us go to him'. Then they went to him.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः सञ्जिद्धान उवाच न मे स्तेना जनपदे न कदयों न मद्यपो नानाहि तामिनीविद्धान्न स्वरी स्वैरिणा कृतो यक्ष्यमाणो व भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भयो दास्यामि वयन्तु भगवन्त इति ॥ ५॥

Tebhyo ha prāptebhyah prithagarhāni kārayānchakāra sa ha prātah sanjihāna uvācha-na me steno janapade na kadaryo na madyapo nānāhitāgnirnāvidvānna svairi svairini kutah yakshyamāno vai bhagavanto - ahamasmi yāvad:kaikasmā ritvije dhanam dāsyāmi tāvadbhagavadbhyo dāsyāmi vasantu bhagavanta iti || 5

Translation: When they arrived, the king arranged for each of them separately a welcome with suitable obeisance. Next morning on getting up from bed, he said to them, 'in my kingdom there is no thief, no miser, nor a drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice; venerable sirs, As much wealth I shall give to each priest so much wealth I will give to you, sirs. Please remain here sirs.'

ते होचुर्येन हैव।थेंन पुरुषश्चरेत्तः हैव वदेदात्मानमेवेमं वैक्वानरः सम्प्रत्यध्येषि तमेव नो ब्रहीति ॥ ६ ॥

Te hochuryena haivārthena purushashcharettam haiva vadedātmānamevemam vaishvānaram sampratyadhyeshi tameva no bruhiti || 6

Translation:— Then they said 'The purpose for which a man comes, that indeed he should speak. At present, you know the Universal Atman. Tell us indeed about that'.

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्रे प्रतिचक्रमिरे तान्हानुपनीयवैतदुवाच ॥ ७ ॥

Tän hovācha prātarvah prativaktāsmiti te ha samidpānayah purvahne pratichakramire tān hānupaniyaivaitaduvācha || 7

Translation: The king said to them 'I shall answer you in the morning'. In the morning, they

approached him with sacrificial fuel in their hands. The king without first initiating them as pupils spoke to them.

Purport: Here the group who approached the king were Brāhmins and were already initiated into Vedic learning earlier in their life, so the king instructed them directly without any formalities.

Section 12

औरमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राज-निति हावाचेष वे सुतेजा आत्मा वैश्वानरा यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुत कुले दृश्यते ॥ १ ॥

Aupamanyava kam tvamātmānamupāssa iti divameva bhagavo rājanniti hovāchaisha vai sutejā ātmā vaishvānaro yam tvamātmānamupāsse tasmāttava sutam prasutamāsutam kule drishyate ||

Translation: - 'Aupamanyava; Whom do you meditate as the Ātman?' 'The 'divam' only, venerable king'; he (Prachinashāla) said, "The Universal Ātman is, verily, that most Effulgent One Who shines forth. Therefore Soma is seen pressed out and continually pressed out in your family. 1

अतस्यन्न पश्यसि प्रियमत्त्यंत्र पश्यति प्रियं भन्नत्यस्य ब्रह्म-वर्चसं कुले य एनमेन्ननात्मानं वैश्वानरम्नुगस्ते मूर्या त्वेष आत्मन इति होवाच मूर्या ते व्यविष्ययन्नां नागनिष्य इति ॥ २ ॥

Atsyannam pashyasi priyamattyannam pashyati priyam bhavatyasya brahmavarchasam kule ya etamevāmātmānam vaishvānaramupāste murdhātvesha ātmana iti hovācha murdhā te vyapatishyad yanmām nāgamishya iti || 2

Translation: You eat food you see what is pleasing. He eats food, he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates upon the Universal Atman thus. That, however, is only the head of the Atman, said he. 'Your head would have been fallen off, if you had not come to me'.

Purport: Here also about the Soma-Yajna and its resulst are spoken. There are three type of Soma-Yajnas viz. Jyotishtoma, Ahina and Satra. So the king is telling that people of your (Aupamanyava) family are devoted to sacrifices.

Section 13

अथ होवाच सत्ययंत्र पौछिषं प्राचीनयोग्य कं त्वमातमान-मुपास्स इत्यादित्यमेव भगवो राजिनित होवाचैष वै विकास्त्य आतमा वैश्वानरो यं त्वमातमानमुपास्से तस्मात्तव बहु विक्वरूपं कुले हक्यते ॥ १ ॥

Atha hovācha satyayajnam paulushim prāchinayogya kam tvamātmānamupāssa ityādityameva bhagavo rājanniti hovāchaisha vai vishvarupa ātmā vaishvānaro yam tvamātmānamupāsse tasmāttava vahu vishvarupam kule drishyate | 1

Translation: Then the king said to Satyayajna Paulushi, 'O Prachinayogya, 'On Whom do you meditate as the Ātman?'. The 'Adityam' indeed sir, said he. 'The Universal Ātman is verily, that manifold-One Whom you meditate as the Ātman. Therefore much of all sorts is seen in your family. I

प्रवृत्तोऽइवतरीरथो दासीनिष्कोऽत्स्यश्रं पश्यसि प्रियमस्यक्षि पश्यति प्रिय भवत्यस्य ब्रह्मवचेस कुले य एतमेवमात्मानं वैश्वा नरम्रुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यो यन्मी नागमिष्य इति । २ ॥

Pravritto – ashvatariratho dāsinishko atsyannam pashyasi priyamattyannam pashyati priyam bhavatyasya brahmavarchasam kule ya etamevamātmānam vaishvānaramupāste chakshushtvetadātmana iti hovāchāndho - abhavishyo yanmām nāgamishya iti ||

Translation:— So far you are provided with a chariot drawn by a she-mule, a maid servant and a gold necklace. You eat food, you see what is pleasing. He eats food, he sees what is pleasing.' There is eminence in sacred knowledge in the family of him who meditates upon that universal Atman thus. That, however, is only the eye of the 'Atman' said he! You would have become blind, if you had not come to me.

Section 14

अथ होवाचेन्द्रयम्न भारलवेयं वैयाघ्रपद्य कं त्वमातमान्धु-पास्स इति वायुमेव भगवो राजनिति होवाचैष वै पृथग्वतमीतमा वैश्वानरो यं त्वमात्मानग्रुपास्से तस्माच्वां पृथग्वलय आयन्ति पृथ-प्रथश्रेणयोऽनुयन्ति ॥ १ ॥

Atha hovāchendradyumnam bhāllaveyam vaiyāghrapadya kam tvamātmānamupāssa iti vāyumeva bhagavo rājanniti hovāchaisha vai prithagvartmātmā vaishvānaro yam tvamātmā nāmupāsse tasmāttvām prithagvalaya āyanti prithagrathashrenayo – anuyanti ||

Translation: Then he said to Indradyumna Bhallaveya: 'Vaiyaghrapadya! Whom do you meditate as the Atman?' "The Vayu indeed", sire he said. 'The Universal Atman is verily that who possesses various paths whom you meditate as the Atman. Therefore, offerings come to you in various ways; rows of chariots follow you in various ways. 1

अतस्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-वर्चसं कुले य एतमेवमात्मानं वैश्वानग्रापास्ते प्राणस्त्वेष अत्मन इति होवाच प्राणस्त उदक्र'मध्ययनमां नागमिष्य इति । २ ॥

Atsyannam pashyasi priyamattyannam pashyati priyam bhavatyasya brahmavarchasam kule ya etamevamātmānam vaishvanaramupāste prānastvesha ātmana iti hovācha prānasta udacramishyad yanmām nāgamishya iti || 2

Translation: You eat food; you see what is pleasing. He eats food; he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates on that Universal Atman thus.

That however, is only the Prāna of the Ātman said he. Your prāna would have departed, if you had not come to me.

Section 15

अथ होवाच जनः शार्कराक्ष्य कं त्वमात्मानम्रपास्स इत्या-काशमेव भगवो गजन्निति होवाचष वै बहुल आत्मा वैश्वानरो यं त्वमत्मानम्रपारसे तस्मान्व बहुलोसि प्रजया च धनेन च ॥ १॥

Atha hovācha janam shārkarākshya kam tvamātmānamupāssa ityākāshameva bhagavo rajanniti hovāchaisha vai vahula ātmā vaishvānaro yam tvamātmānamupāsse tasmāttvam vahuloasi prajayā cha dhanena cha || 1 अत्स्यन्नं पश्यसि प्रियमस्यन्नं पश्यति त्रियं सन्त्यस्य ब्रह्मवर्चसं कुछे य एतमेशमात्मानं वैश्वानग्रापास्ते सन्देहस्त्वेष आत्मन इति होवाच सन्देहस्ते व्यशीर्यद्यनमां नागमिष्य इति ॥ २ ॥

Atsyannam pashyasi priyamattyannam pashyati priyam bhavatyasya brahmarvachasam kule ya etamevamātmānam vaishvānaramupāste sandehastvesha ātmana iti hovācha sandehaste vyashiryad yanmām nāgamishyaiti || 2

Translation:— Then he said to Janam Shārkar-ākshya, 'on Whom do you meditate as the Ātman?' He replied: 'Ākāsha only, sire'. He (the king) said: 'The Ātman you meditate on, is the Universal Ātman that expanded one. Therefore you are having the offspring and manifold wealth.

So you eat food, you see what is pleasing. He eats food, he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates on that universal Ātman thus. That however is only the body of the Ātman. Your body would have fallen off, if you had not come to me'.1-2

Section 16

अथ होवाच बुिलमाञ्चतरादित वैयाघाद्य कं त्यमात्मान-मुपास्स इत्यप एव भगवो राजन्निति होव चैप वै रियरात्मा वैज्ञानरो यं त्यमात्मानमुपास्से तस्माच्वर रियमान्पुष्टिमानसि ॥ १॥

Atha hovācha vudilamāshvatarāshvim vaiyāghrapadya kam tvamātmānamupāssa ityapa eva bhagavo rājanniti hovāchaisha vai rayirātmā vaishvānaro yam tvamātmānamupāsse tasmāttvam rayimān pushtimānasi

अत्स्यन्नं पश्यिस प्रियमत्त्यन्नं पश्यित प्रिय भवत्यस्य ब्रह्मवर्चमं कुले य एतमेवमात्मानं वैदवानरमुपास्ते वस्तिस्वेष आत्मन इति होताच बस्तिस्ते व्यभेत्स्यद्यनमां नागमिष्य इति ॥ २ ॥

atsyannam pashyasi priyamattyannam pashyati priyam bhavatvasya hrahmarvachasam kule ya etamevamātmānam vaishvānaramupāsie bastistvesha ātmana iti hovācha bastiste vyabhetsyad yanmām nāgamishya iti ||

Translation: Then he said to Budila Ashvatarāshvi: O Vaiyāghrapadya! Whom do you meditate as the Atman? 'Water indeed, sire', he said. 'The Universal Atman is, verily, that upon which you meditate and that is known as the wealth' (rayi). Therefore you are wealthy and thriving.

You eat food, you see what is pleasing. He eats food, he sees what is pleasing. There is eminence in sacred knowledge in the family of him who meditates on that Universal Atman thus. That however, is only the bladder of the Atman' said he. Your bladder would have burst, if you had not come to 1-2 me.

Section 17

्र अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मानग्रुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठातमा वैश्वानरो यं त्वमात्मानग्रुपास्से तस्मात्त्वं प्रतिष्ठितोसि प्रजया पशुभिश्च॥१॥

Atha hovāchoddālakamārunim gautama kam tvamātmānamupāssa iti prithivimeva bhagavo rājanniti hovāchaisha vai pratishthātmā vaishvānaro yam tvamātmānamupāsse tasmāttvam pratishthitoasi prajayā cha pashubhishcha ||

अत्स्यन्नं पश्यसि प्रिय स्थन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावास्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागिवव्य इति ॥ २ ॥

Atsyannam pashyasi priyamattyannam pashyati priyam bhavatyasya brahmarvarchasam kule ya etam evamātmānam vaishvanaramupaste padau tvetavatmana iti hovacha padau te vyamlāsyetām yanmā nāgamishya iti ||

Translation: Then he said to Uddālaka Aruni. 'Gautama! Whom do you meditate as the Atman?'

'The earth indeed. O king', he said. The Universal Atman is, verily, that support, Whom you meditate as the Atman. Therefore you are supported with offspring and cattle. You eat food, you see that is pleasing. He eats food, he sees what is pleasing. There is eminence in the sacred knowledge in the family of him who meditates on the Universal Atman as such. That however is only the feet of Atman', said he. Your feet would have withered away if you had not come to me'.

Section 18

तान्होव।चैते वै खल्ज यूयं पृथगिवेममान्मान वैज्वान्रं विद्वाः सोऽन्न नत्थ यस्त्वेतमेवं प्रादेशमात्रम् भविमान पारमान वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूरेषु सर्वेष्वात्मस्वन्त-मचि॥१॥

Tān hovāchaite vai khalu yuyam prithagivemamātmānam valshvanaram vidvāmsoannamattha yastvetamevam prādeshamā. tramabhivimānamātmānam vaishvānaram upāste sa sarveshu lokeshu sarveshu bhuteshu sarveshvātmasvannamiti

Translation: Then he said to them, 'verily, indeed, you eat food, knowing this Universal Atman differently, as if He is manifold. But one who meditates upon the Universal Atman as a whole, as Immanent and Transcendent finds Him as food in all worlds, in all the beings and in all the selves.

Purport:- (i) Pradeshamātra: Generally it refers to Indwelling Monitor - Self as immanent. (ii) Abhivimāna: Here is Transcendental Feature of the Divinity. So those five learned Brahmanas who went for Brahmajnāna and ātmajnāna, first they spoke about their respective meditation upon the Universal Brahman through their Soma yajna-sacrifices. They identified this Vaishvanara - Atman with āditya, vāyu, ākāsha, water and earth representing them as head, eye, prana, body, bladder and feet respectively. This shows that they were after the material gains and they knew this Vaishvanara Atmā none but the phenomenal powers which have got certain control over the functioning of the senses. But the king advises them that it is the Lord Who is the Substratum of everything. One who observes His Immanence and Transcendence he alone can enjoy food (Bliss) in all the worlds. He finds Lord's superintendence in all the beings and in all the selves.

तस्य इ वा एतस्यात्मनो वैश्वानरस्य मूर्घेव सुतैजाश्चश्च-विश्वक्रपः प्राणः पृथावर्त्मात्मा सन्देहो बहुलो बस्तिरेव स्याः

पृथिव्येत्र पादानुर एव वेदिलीमानि वर्हिह्दयं गाईपत्यो मनोऽ-न्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

Tasya ha vā etasyātmano vaishvānarasyamurdhaiva sutejāshchakshurvishvarupah prānah prithagvartmātmā sandeho vahulo vastireva rayih prithivyeva pādāvura eva vedirlomāni varhahridayam gārhapatyo mano-anvāharya-pachana āsyamā-havaniyah

Translation:— The brightly shining heaven is indeed, the head of that Universal Ātman. The manifold sun is His eye. That which possesses various paths i.e. the wind is His breath. The extended space is His body, wealth (water) indeed, is His bladder, the support i.e. the earth is indeed His Feet. The sacrifical area is indeed His breast. The sacrificial grass is His hair. The Gārhapatya-fire is His heart. The Anvāhāryapacana-fire is His mind. The Ahavaniya-fire is His mouth.

Section 19

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयः स यां प्रथमामाहुति जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

Tad yad bhaktam prathamamā gacchet taddhomiyam sa yām prathamāmāhutim juhuyāt tām juhuyāt prānāya svāheti prānastripyati

Translation: Therefore, the first food should be offered. The first oblation which he would offer he should offer it with the mantra; 'svāhā to the prāna-breath, thereby prāna-breath is satisfied.

प्रेणे तृष्यति चक्षुस्तृष्यति चक्षुषि तृष्यत्यादित्यस्तृष्ट्राः दित्ये तृष्यति द्योस्तृष्यति दिनि तृष्यस्त्यां यतिकञ्च द्योक्चादित्यश्चाः धितिष्ठतस्ततृष्यांततस्यानु तृष्ति तृष्यति प्रजया पश्चभिरन्नाद्येन नेजसा बद्यावचिसेनेति ॥ २ ॥

Prāne tripyati chakshustripyati chakshushi tripyatyādityaştripyatyāditye tripyati daustripyati divi tripyantyām yat kincha daushchādityashchādhitishthatastat tripyati tasyānu triptim tripyati prajayā pashubhirannā-dyena tejasa brahmavarchaseneti | 2

Translation:— The prāna being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied, the heaven is satisfied. The heaven being satisfied, whatever is under heaven and the sun is satisfied. Through its satisfied also with offspring, cattle, food, lustrous body with eminence in sacred knowledge.

Section 20

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्वचानाय स्त्राहेति च्यानस्तृप्यति । १ ॥

Atha yām dvitiyām juhuyāttām juhuyāt vyānāya svāheti vyānastripyati

ह्याने तृष्यति श्रोत्रं तृष्यति श्रोत्रे तृष्यति चन्द्रमास्तृष्यति चन्द्रमसि तृ यति दिशस्तृष्यन्ति दिश्च तृष्यन्तीषु यति हञ्च दिशस्च चन्द्रम रचाधितिष्ठन्ति तत्तृष्यति तस्यानुतृष्ति तृष्यति प्रजया पश्चिमिरश्राद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Vyāne tripyati shrotram tripyati shrotre tripyati chandzamāstripyati chandramasi tripyati dishastripyanti dikshutripyantishu yat kincha dishashcha chandramāshchādhitishthanti tat tripyati tasyānu triplam tripyati prajayā pashubhirannādyena tejasā brahmavarchaseneti ||-

Translation: When he offers the oblation he should offer it with the mantra, 'svahā to vyāna'; thereby vyāna is satisfied. Vyāna-breath being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied. Then things under moon and the quarters are satisfied. Through its satisfaction, the eater himself is satisfied. satisfied also with offspring, cattle, food, lustre of body with eminence in sacred knowledge.

Section 21

. अथ यां तृतीयां जुहुयात्तां जुहुय।द्पानाय स्वाहेत्यपान-स्तृप्यति ॥ १ ॥

Atha yam tritiyam juhuyat tam juhuyadapanaya svahetyapānastripyati ||

अपाने तृष्यति बाक्तृष्यति वाचि तृष्यन्त्यामग्निस्तृष्यत्यग्नौ तृष्यति पृथिवो तृष्यति पृथिव्यां तृष्यन्त्यां यत्किञ्च पृथिवी चाम्निश्चाघि ष्ठितस्तत्तु यति तस्यानु तृप्ति तृप्यति प्रजया पशुभिर-माधेन तेजसा ब्रह्मवचसेनेति ॥ २ ॥

apāne tripyati vāk tripyati vāchi tripyantyāmagnistripyatyagnau tripyati prithivi tripyati prithivyām tripyantyām yat kimcha prithivi chāgnishchādhitishthatastat tripyati tasyāmu triptim tripyati prajayā pashubhirānnādyena tejasā brahmavarchasenett |

Translation: - When he offers the third oblation, he should offer it with the mantra, 'svah a' to apana, thereby apana is satisfied. Apana being satisfied speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction, the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with eminence in sacred knowledge.

1-2

Section 22

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृष्यति ॥ १ ॥

Atha yām chaturthim juhuyāt tām juhuyāt samānāya svāheti samānastripyati || 1

समाने तृष्यति मनस्तृष्यति मनसि तृष्यति पर्जन्यस्तृष्यति पर्जन्ये तृष्यति विद्युत्ति विद्युति तृष्यन्त्यां यत्किञ्च विद्युच्च पर्जन्यक्चाधितिष्ठतस्तत्तृष्यति तस्यानु तृष्ति तृष्यति प्रजया पश्चिमर- न्नाद्येन तेजसा ब्रह्मव्चसेनेति । २ ॥

samāne tripyati manastripyati manasi tripyati parjanyastripyati parjanye tripyati vidyut - tripyati vidyuti tripyantyām yat kincha vidyut cha parjanyas - chādhitishthatah tat tripyati tasyānu triptim tripyati prajayā pashubhirannādyena tejasā brahmavarchaseneti || 2

Translation:— Then as he offers the fourth oblation, he should offer it with the mantra 'svāhā to Samāna', therefore Samāna is satisfied. Samāna being satisfied, the mind is satisfied. The mind being satisfied, Parjanya is satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction,

the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with the eminence of sacred knowledge.

1-2

Section 23

अथ यां पञ्चमीं जुहुयातां जुहुयादुदानाय स्वाहेत्युदान-स्वप्यति ॥ १ ॥

Atha yām panchamim juhuyāt tām juhuyādudānāya syāhetyudānastripyati || 1

उदाने तृष्यित त्वकृष्यित त्विच तृष्यन्त्यां वायुस्तृष्यित वायौ तृष्यत्याकाशस्तृष्यत्याकाशे तृष्यित यत्किञ्च वायुश्चाकाशः श्चाधितिष्ठतस्तत्तृष्यित तस्यानु तृष्ति तृष्यित प्रजया पशुभिर-शाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Udāne tripyati tvak tripyati tvachi tripyantyām vāyustri-Pyati vāyau tripyatyākāshastripyatyākāshe tripyati yat kincha vāyush chākāshashchādhitishthatastat tripyati tasyānu triptim tripyati prajayā pashubhirannādyena tejasā brahmarvachaseneti|| 2

Translation:— Then, when he offers the fifth oblation, he should offer it with the mantra, 'svāhā to Udāna', thereby Udāna is satisfied; Udāna being satisfied the skin is satisfied; the skin being satisfied, the air is satisfied, the air being satisfied, ākāsha is satisfied, ākāsha being satisfied, whatever is under the air and ākāsha is satisfied. Through its satisfaction the eater himself is satisfied. He is satisfied also with offspring, cattle, food and lustre of body with the eminence in sacred knowledge.

Section 24

स य इदमविद्वानिष्ठहोत्रं जुहोति यथाङ्गारानिष्ठा मस्मिनि जुहुयात्तादक्ततस्यत् ॥ १ ॥

Sa ya idamavidvānagnihotram juhoti yathā-angārānapohya bhasmani juhuyāt tādrik tat syāt || 1

Translation:— If one without knowing this, offers the Agnihotra-sacrifice—that would be just like a man removing the live-embers and pouring the oblation on the ashes.

अथ य एतदेवं विद्वानिष्ठहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ २ ॥

Atha ya etadevam vidvānagnihotram juhoti tasya sarveshu lokeshu sarveshu bhuteshu sarveshvātmāsu hutam bhavati || 2

Translation: But if one offers the Agnihotrasacrifice knowing it thus, his offering is made in all the worlds, in all beings and in all the selves. 2

तद्यथेषीकात् र ग्री प्रोतं प्रद्येतैवः हास्य सर्वे पाप्मानः प्रद्यन्ते य एतदेवं विद्वानिष्ठिते जुहोति ॥ ३ ॥

Tad yatheshikātulamagnau protam praduyetaivam hāsya sarve pāpmānah praduyante ya etadevam vidvānagnihotram juhoti || |

Translation: So, as the top of a reed laid on a fire would be burned up, even so, are burned up all the evils of him who offers the Agnihotra-sacrifice knowing it thus.

तस्मदु हैवंविद्यद्यपि चण्डालायोन्छिष्टं प्रयच्छेदात्मनि हैवास्य सहैक्वानरे द्वतः स्यादिति तदेष क्लोकः ॥ ४ ॥

Tasmādu haivamvid yadyapi chandālāyocchishtam prayacchedātmani haivāsya tadvaishvānare hutam syāditi tadesha shlokah ||

Translation: And therefore, if one who knows this should offer the remnant of his food to a Chandala, then it would be offered in the Vaishvanara Atman. On this there is the following verse—

Purport: Shāstra does not permit to offer leavings of one's food even to a Chandāla. If any body does that he incurs sin. So the injunction is to be understood that the remnant of sacrifice should be offered unto the Chandāla rather, the sacred knowledge should be imparted to all the deserving persons including a Chandāla.

यथेह श्रुधि ११ बाला मातरं पर्युपासते एवः सर्वाणि भूतान्यमिहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

Yatheha kshudhitā vālā mātaram paryupāsate evam sarvāni bhutānyagnihotramupāsata ityagni hotramupāsata iti || 5

Translation: Just as hungry children sit around their mother, even so all beings sit around the fire of sacrifice. They sit around the fire of sacrifice.

Purport: After the performance of a sacrifice the Prasada must be served to one and all.

What we have understood now in this chapter is that a Kshatriya (king) has got faith in divinity but his performances are for ephemeral gains. So his faith is in yajna for which he invites the Brahmin-

priest to offer oblations to the satisfaction of demigods who being pleased bestow material prosperity. At the sametime he knows that these gods are presided over by one universal Atman whose splendour pervades over all beings including gods of the phenomena. Those learned Brahmins who went to the king were the ritualistic-priests who all approached the king for the performance of the sacrifices that were undertaken by the king. Absolutely these Brahmins were not Brahmajnas nor they had learnt any knowledge true to the sense about the Transcendental Aspect of Brahman. So we find in this chapter how a pious life is to be led by following the path of ritualistic sacrifices.

CHAPTER VI Section 1

ॐ। इवेतकेतुर्हारुणेय आस तर ह पितोवाच इवेतकेतो वस ब्रह्मचर्यम् न वै सोम्यास्मत्कुलीनोऽनन्च्य ब्रह्मवन्धुरिव मवतीति ॥ १ ॥

Aum shvetaketurhāruneya āsa tam ha pitovācha shvetaketo vasa brahmacharyam na vai somyāsmatkulino – ananuchya brahmabandhuriva bhavatiti

Translation: AUM, there was one Svetaketu Aruneya, to him his father said, 'live a life of a Brahmachāri, darling, there, verily was never anyone in our family who did not study the Vedas and was only nominally a Brāhmana.'

स ह द्वादश्चर्ष उपेत्य चतुर्विश्वतिवर्षः सर्वान्वेदानधीत्य महामना अन्चानमानी स्तब्ध एयाय तः ह पितोवाच क्वेतकेती यन्तु सोम्येदं महामना अनुचानमानी स्तब्धोऽस्युत तमा-देशमप्राक्ष्यः ॥ २ ॥

Sa ha dvādashavarsha upetya chaturvtmshativarshah sarvān vedānadhitya mahāmanā anuchānamāni stabdha eyāya tam iha pitovācha shvetaketo yannu somyedam mahāmanā anuchānamāni stabdhoasyuta tamādeshamaprākshyah || 2

येनाश्रुतः श्रुंत भवत्यमंत मतमविज्ञात विज्ञातमिति कथं जुभगवः स आदेशो भवतीति ॥ ३ ॥

Yenāshrutam shrutam bhavatyamatam matam - avijnātam vijnātamiti katham nu bhagavah sa ādesho bhavatiti | 3

Translation:— He then, having become a pupil at the age of twelve, studied all the Vedas and returned at the age of twenty-four, conceited, arrogant and regarding himself as very learned. Then his father said to him, Svetaketu, since you are now so greatly conceited and think yourself learned and proud, did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is not thought of, becomes conceivable and what is not understood becomes known? "Of what nature, venerable father, is that teaching.?"

यथा सोम्येकेन मृत्पिण्डेन सर्वे मृन्मयं विज्ञातः स्याद्वाः चारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

Yathā somyaikena mritpindena sarvam mrinmayam vijnātam syād vāchārambhanam vikāro nāmadheyam mrittiķetyeva satyam ||

Translation: 'Dear darling, just as by one clod of clay everything made of clay may be known, the modification is merely a verbal distinction a name; the reality is just 'clay'.

यथा सोम्येकेन लोहमणिना सर्व लोहमयं विज्ञात स्याद्धा-चारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

Yathā somyaikena lohamaninā sarvam lohamayam vijnātam syād vāchārambhanam vikāro nāmadheyam lohamityeva satyam || 5

Translation: - 'Dear one, just as by one nugget of gold, all that is made of gold becomes known, the modification is merely a verbal distinction a name; the reality is just gold'.

यथासोम्येकेन नखनिकृत्तनेन सर्वं कार्णायसं विज्ञातः स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवः सोम्य स आदेशो भवतीति ॥ ६ ॥

Yathā somyaikena nakhanikrintanena sarvam kārshnāyasam vijnātam syād vāchārambhanam vikāro nāmadheyam krishnāyasamityeva satyamevam saumya sa ādesho bhavati iti || 6

Translation:— 'Dear one, just as, by one pair of nail scissors everything made of iron may be known—the modification is merely a verbal distinction a name; the reality is just 'iron'—so my dear is that teaching."

न वे नूनं मगवन्तस्त एतदवेदिषुर्यद्वयेतदवेदिष्यन्कये में नावस्यनिति मगवाश्स्त्वेव मे तद्ववीत्वित तथा सोम्येति होवाच ॥ ७ ॥

Na vai nunam bhagavantasta etad avedishuh yaddhyetadavedishyan katham me nāvakshyan iti bhagavamstveva me tad bravitviti tathā saumyeti hovācha

Translation: Verily, those honoured men did not know this, for, had they known this, they would not have reserved it from me? Revered father kindly teach me that.'

'Be it so, dear son,' said the father.

Purport:- Guru says: that knowledge of Brahman is that through which what is unheard becomes heard, what is not throught of, becomes conceivable and what is not understood becomes known i.e. having imbibed that wisdom of Truth which is non-approachable through the senses and Supreme makes Himself Manifest to be perceptible to the spiritual senses out of His own prerogative. So it is the intuitive wisdom which gives one the Subjective Realisation of God. A goldsmith out of his artistic skill manufactures gold-ornaments by modifying the gold into various shapes, just as a potter produces clay-products out of clay and a blacksmith makes iron-products out of iron similarly one must look into the Entity Who is the Efficientcause thereof. Therefore know it certain that it is not out of Prakriti the world is evolved but it is only the intuitional wisdom that will make us established in our realisation that, That Unheard, Unknown and Un-conceivable Supreme Reality is the

Efficient-Cause of the entire creation and not the Prakriti. As it is only the matter that gets modified and not the maker so also it is the Prakriti who becomes modified and transformed into varigated products but not the Supreme Maker, the God. 7

Section 2

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्भैक आहुरस-देवेदमग्र आसीदेकमेवाद्वितीय तस्मादसतः सज्जायत ॥ १ ॥

Sadeva samyedamagra äsidekamevadvitiyam, taddhaika ähurasadevedamagra äsidekamevadvitiyam tasmādasatah sajjāyata || 1

Translation:— My dear son, in the beginning He (Who is the Cause of everything) alone was without a second. Some people say: in the beginning there was non-existence (of any reality) and there was nothing else. From that non-existence everything became manifest.

Purport:— In the previous chapter there was gross realisation of Universal Ātman. He was known as such representing some powers of the phenomenan. At the very outset of imparting Brahma-jnāna the practical and self-cognitioned teacher clears out the doubt that the cause of the entire creation is that One Reality Who existed even before the universe and He was one only, the One without a Second. That is why he (teacher) specifically refers to the fundamental cause as edam and not as sah.

There are certain gross materialists who think: how can before creation something could exist. So

they say from non-existent or from nothing everything has come out. Even Māyāvādis say that from unmanifest Brahman cames out the manifest. They say unmanifest Brahman becomes modified as the universe containing matter and the jivas. All these are misconceptions. We have dealt with it elsewhere therefore we avoid here. This is absurd like a son of a barren woman. One forgets that barrenness and motherhood contradict each other. So creation is not out of absolute non-existence (as Aitareya Up. 1.1.1): 'Before the creation of the universe verily the Brahman (the Supreme Personality of Godhead) along with His Self-some Potency was existent and nothing else remained separately it is to be known that His Tatasthā-shakti (jiva-souls) and the $m\bar{a}y\bar{a}$; His external-Potency were not separetaly existing but they were within Him. So He, the Self-some Almighty thought, 'let Me create the worlds' (also see the purport of the shloka Ait. Up. 1.1.1.).

कृतस्तु खलु सोम्येवश स्यादिति होवाच कथमसतः सज्जा-येतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

Kutastu khalu somyaivam syäditi hovācha kathamasatah sajjāyeteti satveva somyedam agra āsidekamevādvitiyam || 2

Translation: But how, indeed, my darling, could it be thus? said he, how could from non-existent reality beings be produced. In fact, dear one, in the beginning before the creation there was existence of that Supreme Reality alone—He was one only without a second.

वद्धत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐश्वतः बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्वच शोचित स्वेदते बा पुरुषस्तेजस एव तद्घ्यापो जायन्ते ॥ ३ ॥

Tadaikshata vahu syām prajāyeyeti tattejo – asrijata tattejatikshata vahu syām prajāyeyeti tadapo – asrijata tasmād yatra kva cha shochati svedate vā purushastejasa eva tadadhyāpo jāyante | 3

Translation:— He, the Supreme glanced upon and potentialised the (inert) Prakriti for evolution of manifold creation as per His design. Now the Prakriti being propelled by the Lord got evolved and gave birth to manifold elements (material), one of them was water that issued forth. Wherever a person is aggrieved or comes into contact with the heat then water is produced. (Though heat and water are of opposite character yet from heat water is produced). From chit-Brahman His a-chit-Prakriti is formed without any modification of His Ownself.

Purport:- (i) Tad-aikshata: the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert Prakriti, His external-potency (ii) vahu syām prajāyeyeti—He potentialised the inert Prakriti for evolution of manifold creation as per His design. (iii) tatteja aikshata vahu syām prajayeyeti: Now, the Prakriti being propelled by the Lord she got evolved and gave birth to manifold elements. Further see previous purport and also Tai. Up. 11.1.3.

How the Immutable and Immortal Divinity is the source of all beings without least modification of Himself:-(i) as a spider emits and withdraws its web so also this world proceeds from the Immutable Divinity as this is further clearly explained in the Gitā by Sri Krishna Himself: 'All beings enter into My Prakriti at the end of the world's age and again, when a new Kalpa begins, I send them forth into This multitude of living beings this world. dependent on and goaded by My Prakriti comes into existence time and again, by My creative principle at My Own Free-Will'. (ii) As per the seeds the respective plants are grown even so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him Who is Vaishamyanair ghrinye na. So these two analogies suggest that this universe has come out from the Divinity, is sustained by Him and finally resorts in Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the Pralaya jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation. out of a conscious man comes out unconsciously and without any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part. In the Gita also we find 'I do this work of creation and destruction entirely detached from those actions and indifferent to them like an unconcerned witness; so,

^{1.} G. IX. 7.8

^{3.} G. 1X. 9

^{2.} Vedanta II. 1.34

it has no power in any way to bind or fetter Me'. Srimad Bhāgavatam: 'It is He Who creates the universe and it is He again who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions'.

Sri Baladeva Vidyābhushana refers this shloka in his commentary of Vedānta-sutra 'drishyate tu'. These three similies assert that the creation is not parināma or transformation of Brahman in the pantheistic sense but Brahman is both the Efficient as well as the material cause of the universe which is an act of His inscrutable Power. Even Dr. S. R. also notes, 'There is no suggestion here that the world is an illusory appearance of Brahman'.

ता आप ऐक्षन्त बह्वचः स्थाम प्रजायेमहीति ता अन्नमसुजन्त तस्माद्यत्र क्वच वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्च एव तद्ध्य-न्नाद्यं जायते ॥ ४ ॥

Tā āpa aikshanta vahvyah syāma prajāyemahiti tā annamasrijanta tasmād yatra kva cha varshati tadeva bhuyis-hthamannam bhavatyadbhya eva tadadhyannādyam jāyate || | 4

Translation: The water being substantialised by the Prakriti evolved with its manifold elements and produced food. Therefore, whenever it rains abundant food grows there. So food for eating is produced from water.

^{1.} Bh. IV. 11.25

Section 3

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डर्ज जीवजग्रुद्भिज्जमिति ॥ १॥

Teshām khalveshām bhutānām trinyeva vijāni bhavantyāndajam jivajamudbhijjamiti || 1

Translation: Among the living beings there are three categories—those born from eggs, born from living-beings and born from sprouts.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाः जुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

Seyam devataikshata hantā - hamimāstisro devatā anena ivenātmanā - anu pravishya nāmarupe vyākaravāniti | 2

Translation: That Divinity glanced upon. Well, when the elements of the Prakriti is set forth, let Me put forth the jiva-souls into these three divinely potentialised origins and create individual beings.

Purport:- As He glanced upon inaminate Prakriti and evolved that into varigated elements, the Supreme Being glanced upon His Tatasthā-shakti (jiva-shakti) and jiva-souls are sent forth into those three divinely potentialised origins.

(i) imāh tisrah devatāh: when jiva-souls enter into these three origins neither they themselves by their own effort can be born nor these three origins can give birth to them. It is only by the desire of the Supreme Being they are born from those origins

TWELVE ESSENTIAL UPANISHADS [VI.3.3-4

in time. Therefore when God is known as Paradevatā: Highest Divinity and they being the instrumental cause are so referred as devatā; (ii) nāma-rupe......in name and form i.e. in individual beings. Further see earlier purport.¹ 2

तानां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवते मास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविष्य नामरूपे व्याकरेत् ॥ ३ ॥

Tāsām trivritam trivritamekaikām karavāniti seyam devatemāstisro devatā anenaiva jivenātmanāanupravishya nāmarupe vyākarot || 3

Translation: Let Me make each one of them three-fold. That Supreme Divinity in the aspect of His *Tatasthā-shakti* (Jiva-shakti) entered as the soul into these three origins and brought forth the individual beings.

तामां त्रिवृतं त्रिवृतमेकैक।मकरोद्यथा तु खलु सोम्येमास्तिस्रो देवतास्त्रिवृतित्रवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

Tāsām trivritam trivritamekaikāmakarod yathā tu khalu somyemāstisro devatāstrivrit trivridekaikā bhavati tanme vijānihiti

Translation: He made each one of them threefold verily, my son, know them from me how each one of these becomes threefold.

^{1.} aiso vide Aitiriya Up. I, 3. 11-13

Section 4

यदग्ने रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तद्पां यत्कुण्णे तद्भस्य।पागादग्नेरप्नित्वं वाचारम्भणं विकारो नामधेयं श्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

Yadagne rohitam rupam tejasastadrupam yacchuklam tadapām yat krishnamtadannasyāpāgādagneragnitvam vāchārambhamvikāro nāmadheyam trini rupānityeva satyam || 1

Translation: Now about the material substance of the three principle elements of the universe (viz. of agni, water and earth) the red colour of fire is the substance of fire; the whiteness in fire is the substance of water, and darkness in fire is the substance of earth. Thus vanishes the qualities (gunas) from fire, for the modification is merely a verbal distinction, a name while the truth is that just the substance of the three is true. (the cause remains but the effect changes).

Purport: Generally the production of material form or corporeal body are from agni (heat), water and earth. But these three are not independent elements; they are compounded elements produced by the Potency of that Supreme Being. In understanding the creation of the material world, we learn that the Prakriti potentialised by God produces heat, water and earth and therefore every object of material product contains heat, water and earth. Or carbon representing red, white and black (carbon) or rajas, satva and tama qualities of Prakriti influence substances and the products or corporeal forms are produced. The productions are created and

destroyed every now and then whereas these three substances remain till there is no final dissolution. This is in relation to material-cause but beyond that there is the superintending of the Efficient-cause which is also spoken in the previous section. Thus the cause remains whereas effect changes.

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूप यच्छुक्लं तद्पां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

Yadādityasya rohitam rupam tejasastadrupam yacchuklam tadapām yat krishnam tadannasyādāpāgādādityādityatvam vāchā-rambhanam vikāro nāmadheyam trini rupānityeva satyam || 2

Translation: Whatever red form the sun has, it is the substance of the heat, the dark form is the substance of the earth. Thus vanishes the qualities from the sun since the modification is merely a verbal distinct a name while the truth is the substance of the three which is true.

यच्चन्द्रमसो रोहितः रूपं तेजमस्तदूपं यच्छुक्लं तदपां यत्कुष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

Yachandramaso rohitam rupam tejasastadrupam yacchuklam tadapām yat krishnam tadannasyāpagāchandrācchandratvām vacharambhanam vikāro nāmadheyam trini rupānityeva satyam || 3

Translation: Whatever red form the moon has, it is the substance of the heat, white form of the moon is the substance of the water, and the black form of the moon is the substance of the earth.

Ş.,

Thus vanishes the qualities of the moon but the modification is merely a verbal distinction—a name and the substance of the three is true.

यद्विद्युतो रोहितः रूपं तेजसस्तद्व्पं यच्छुश्लं तद्पां यत्कृष्णं तद्भस्यापागाद्विद्युतो विद्युत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

Yadvidyuto rohitam rupam tejasastadrupam yacchuklam tadapām yat krishnam tadannasyāpāgādvidyuto vidyuttvam vāchārambhanam vikāro nāmadheyam trini rupānityeva satyam ||4

Translation: Whatever red form the lightning has, it is the substance of heat the white form of the lightning is the substance of the water; and the dark form of the lightning is the substance of the earth. Thus vanishes the qualities of the moon but the modification is a verbal distinction—a name and the substance of the three is true.

एदद्व सम वै तद्विद्वाःस आहुः पूर्वे महाञ्चाला महाश्रोत्रिया न नोऽद्य कश्चनाश्चतममतमविज्ञातग्रदाहरिष्यतीति श्लेभ्यो विदाञ्चकुः ॥ ५ ॥

Etaddha sma vai tadvidvāmsa āhuh purve mahāshāļā mahāshrotriyā na noadya kashchanāshrutamamatamavijnātamudāharishyatiti hyebhyo vidānchacruh || 5

Translation: Verily, it was just this that the great house-holders and the greatly learned students of the sacred knowledge, knew when they said of old. No one now will bring upto us what has not been heard of, what has not been thought of and

what has not been understood, for from these they knew everything.

Purport:- Here in these examples we are imparted with the knowledge that the phenomenal entities have no existence without being substantialised by the potency of the Supreme Divinity. They are the products of the material elements modified as such and very ephemeral, whereas the substance or potency is true and ever existent but subject to superintending of the Supreme Being. So the cause is permanent whereas the effect is changeable. Having obtained this knowledge in relation to the Supreme Being everything else is known.

यदु रोहितिमिन।भूदिति तेजमस्तद्र्पमिति तद्विदाञ्चक्रुर्येदु ज्ञुवलिमनाभूदित्यपाः रूपमिति तद्विदाञ्चक्रुर्येदु कृष्णमिनाभूदित्य-स्नस्य रूपमिति वद्विदाञ्चक्रुः ॥ ६ ॥

Yadu rohitamivābhuditi tejasastadrupamiti tadvidānchakruryadu shuklamivābhudityapām rupamiti tadvidānchacruryadu krishnamivābhudityannasya rupamiti tadvidāncha cruh || 6

red was the substance of heat, they know that whatever appeared white was the substance of water.

They know that whatever appeared dark was the substance of earth.

यद्विज्ञातिमवाभूदित्येतामामे । देवतानाः समास इति तद्विदाञ्चकुर्यथा नु खलु साम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिष्टुत्त्रिष्टुदेकेका भवति तन्मे विज्ञानीहीति ॥ ७॥

Xadvavijnātamivābhudityetāsāmeva devatānām samāsa iti

tadvidānchacruryathā nu khalu somyemāstisro devatāh purusham prāpya trivrit trivridekaikā bhavati tanme vijānihiti

Translation: Whatever appeared to be understood is a combination of the substance of these three principle elements. Verily, my darling, understand from me how each of these three principle elements become three-fold.

Purport: Thus all external corporeal forms or material products become known as from the substance of these three principle elements. That is, it is to be understood that all the material products though materialised from the principle three elements viz. heat, water and earth but they are the nominal cause whereas the Supreme Divinity is the Efficient-cause of everything. Further we shall know from the following sections.

Section 5

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तनमारसं योऽणिष्ठस्तनमनः॥ १०॥ ।

Annamashitamtredhā vidhiyate tasya yah sthavishtho dhātustat purisham bhavati yo madhyamstanmāmsam yo anishthastanmanah || 1

Translation: Food, when eaten becomes three-fold; its coarsest portion becomes the faeces; its middling ingredient becomes flesh and its subtlest portion becomes mind.

Purport: When food is assimilated its unwanted portion becomes the faeces; its nutritive substance goes to build up the body and its subtlest essence

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goes to form the mind. Finally it goes to heart and then sustains the senses whose basis is the mind. 1

आपः पीतास्त्रेघा विधीयन्ते तासां यः स्थविष्ठो घातुस्तन्मूत्रं भवति यो मध्यमस्तरलोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

Apah pitāstredhā vidhiyante tāsām yah sthavishtho dhātustanmutram bhavati yo madhyamastallohitam yo anishthah sa prānah | 2

Translation: Water when drunk becomes three-fold, its grossest portion becomes urine; its middling ingredient becomes blood; and its subtlest portion becomes the breath.

Purport:— That is, life on earth depends on water but it is not that water creates prāna or life as prāna is created before water.

तेमोऽशितं त्रेघा विधीयते तस्य यः स्थिविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

Tejo-ashitam tredhā vidhiyate tasya yah sthavishtho dhātustadasthi bhavati yo madhyamah sa majjā yo anishthah sā vāk || 3

Translation: Heat when absorbed, becomes three-fold; its grossest portion becomes the bone; its middling ingredient becomes the marrow and its subtlest portion becomes the voice.

^{1.} vide Bh. IV. 3.20

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति हावाच ॥ ४ ॥

Annamayam hi somya mana āpomayah prānastejomayi vāgiti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha

Translation: Thus my danling, mind is of food, breath is of water and voice is of heat. Revered father, kindly instruct me more about it'. 'be it so' my dear darling, said the father.

Section 6

द्धनः सोम्य मध्यमानस्य योऽणिमा स ऊर्ध्वः सम्रदीपित तत्सिपिभविति ॥ १ ॥

Dadhnah somya mathyamānasya yo animā sa urdhvah samudishati tat sarpirbhavati

Translation: Dear darling, out of the curd when churned that which is the finest essence of it moves upwards to become butter.

एवमेव खलु सोम्यानस्याश्यमानस्य योऽणिमा स ऊर्ध्वः सम्रदीषति तन्मनो भवति ॥ २ ॥

Evameva khalu somyānnasyāshyamānasya yo-animā sa urdhvah samudishati tanmano bhavati || 2

Translation: In the same manner, my darling, of the food that is eaten, that which is the finest essence moves upwards and becomes the mind. 2

ें अपार सोम्य पीयमानानां योऽणिमा सं ऊर्जः समुदीपति सः प्राणी भवति ॥ ३॥

Apam somya piyamānānām yo - animā sa urdhvah samudishati sa prāno bhavati ||

Translation: Of water, my darling, when drunk, that which is the finest essence moves upward and becomes the breath.

्र तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः सम्रुदीषतिः सा वाग्मवति ॥ ४ ॥

Tejasah somyāshyamānasya yo animā sa urdhvah samudishati sā vāk bhavati || 4

Translation: My darling, of heat, when is absorbed that which is the finest essence moves upward and becomes the voice.

अन्नमय हि सोम्य मन आपोमयः प्राणस्तेजोमयी न्नागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

Annamayam hi somya mana apomayah prānastejomayi vāgiti bhuya eva mābhagavān vijnāpayatviti tathā somyeti hovācha || 5

Translation: My darling, thus the mind which is made up of food, breath with that of water and voice stimulated with heat. Revered father, kindly instruct me still more, "So it be dear one," father said.

Section 7

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिवापोमयः प्राणो न पिवतो विच्छेत्स्यत इति ॥ १ ॥

shodashakalah somya purushah panchadashāhānimāshih kāmamapah pibāpomayah prāno na pibato vicchetsyata iti || 1

Translation: My darling, a person subsists with sixteen parts. Do not eat for fifteen days. Drink water as much as you can. Prāna is sustained with water and the prāna does not go off if one drinks water.

स ह पञ्चदशाहानि नाशाथ हैनमुपससाद कि त्रवीमि मो इत्युचः सोम्य यज्र्शि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥

Sa ha panchadashāhāni nāshātha hainamupasasāda kim vravimi bho itrichah somya yajumshi sāmāniti sa hovācha na vai mā pratibhānti bho iti || 2

Translation: Then for fifteen days he did not eat. Then he approached him (his father) saying, 'what shall I say,' revered father? 'the Rik-verses, my darling, the Yajus-formulas and the Sama-chants' he replied. Then he said, 'they do not occur to me', revered father.

त्र होवाच यथा सोम्य महतोऽम्य।हितस्यैकोऽङ्गारः खद्यो-तमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेरेवर सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतिईवेदानानुभवस्य-श्वानाथ मे विज्ञास्यसीति ॥ ३ ॥

Tam hovācha yathā somya mahato - abhyāhitasyaikoangārah khadyotamātrah parishishtah syāt tena tato - api na vahu dahed-

TWELVE ESSENTIAL UPANISHADS [VI.7.4-5

evam somya te shodashānām kalānāmekā kalā - atishishtā syāt tayaltarhi vedān nānubhavasyashānātha me vijnāsyasiti | 3

Translation:— The father said to him 'my darling, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more even so, my darling, of your sixteen parts a single sixteenth part alone is left and so with this you can not apprehend the Vedas. Eat, then you will understand from me'.

Purport: - See the end of the section.

3

स हाशाथ हैन ग्रुपससाद तः ह यत्किञ्च पप्रच्छ सर्वः ह प्रतिपेदे ॥ ४ ॥

Sa hāshātha hainamupasasāda tam ha yat kincha papraccha sarvam ha pratipede | 4

Translation:— He ate and then approached his father. Whatever he asked him, he answered them all.

तः होवाच यथा सोम्य महतोऽम्याहितस्यैकमङ्गारं खद्यो-तमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत्॥ ५॥

Tam hovācha yathā somya mahato-abhyāhitasyaikamangāram khadyotamātram parishishtham tam t rinairupasamādhāya prājvalayet tena tato-api vahu dahet || 5

एवर सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभृत्साके-नोपुसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यकमयर हि सोम्य

VI.7.5-6] CHANDOGYA-UPANISHAD

मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजञ्जाविति विजज्जाविति ॥ ६ ॥

Evam somya te shodashānām kalānāmekā kalāatishtshtā-abhut sāhnnenopasamāhitā prājvāli tayaitarhi vedānanubhava-syannamayam hi somya mana āpomayah prānastejomayi vāgiti taddhāsya vijajnāviti vijajnāviti || 6

Translation: My darling, just as that of a great fire out of a single ember of the size of a fire-fly it is made to blaze up by adding straw and it would then and therefore burn much.

So, my darling, of your sixteen parts a single sixteenth part has been left over. After having been nourished with food, it has been enlivened; with it you now apprehend the Vedas; for, my darling, the mind is saturated with food, the prāna is subsisted with water and the voice is potentialised with heat.

Then he understood from him—yea, he understood.

Purport: Fire may remain in body for sometime by drinking water only but all the organs cannot work without proper food. Accordingly without food in the shape of devotion to God one cannot gain the very purpose of life—which will be expound in the following sections.

Section 8

उदालको हारुणिः स्वेतकेतुं पुत्रग्रुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैततपुरुषः स्विपिति नाम सता सोम्य तदा सम्पनो भवति स्वपितो भवति तस्मादेनः स्विपतीत्याचक्षते स्वः धपीतो भवति ॥ १ ॥

Uddālako hārunih shvetaketum putramuvācha svapnāntnam me somya vijānihiti yatraitad purushah svapiti nāma satā somya tadā sampanno bhavati svamapito bhavati tasmādenam svapitityāchakshate svam hyapito bhavati || 1

Translation: Once Uddalaka Aruni said to his son Svetaketu, darling, know from me the true nature of dreamless sleep. When a person sleeps, as it is called, then, my darling, he has reached pure being. Hence people speak of him as sleeping for, then he has gained his own true nature.

Purport:— Svapnāntam:— after the end of dreaming stage. Jivas in bondage are generally in dreaming stage i.e. as long as one is in a dream he finds it is real but it is not the fact as, in dream one feels he enjoys sumptuous food and other time he feels he is attacked by a tiger but both are not real in that sense. When the dream passes off he gets a peaceful sleep but here it should be understood that so long the soul moves about on this earth thinking himself an enjoyer one is restless whereas in sleep as if he finds peace, when his senses retire and calmly rest upon the prāna only. At that time soul goes back to Godhead with all his senses resting upon Him then only he realises his own spiritual nature and rests in peace.

स यथा शकुनिः स्त्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायः तनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्पनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धन हि सोम्य मन इति ॥ २ ॥

Sa yathā shakunih sutrena prabaddho disham disham patitvā = anyatrā yatanamala bdhvā vandhanamevopashrayata evameva khalu somya tanmano disham disham patitvā - anyatrā yatanā malabdhvā prā namevopashrayate prā navandhanam hi somya mana iti || 2

Translation:— Just as a vulture - bird fastened with a string, after flying in this direction and in that direction and in that without finding a final resting place elsewhere, at last takes refuge just at its fastening peg—even so, my darling, a bound - soul after running about in all directions on earth and without finding an abode elsewhere, takes refuge at the Supreme Divinity, The soul is (truly) bound to Him alone.

Purport: - Here bound - soul is compared with a vulture; just like a vulture, soul always looks for impudent materials. As such a bird is tied with a rope—its jurisdiction is within the length of the rope. Accordingly all the jivas are having their restrited freedom and when a soul after running hither and thither becomes tired he looks for his permanent resting place, the abode at the Lotus Feet of God. The jivas suffer in this world, impelled by avidyā. The soul becomes tired of and finally returns to his original refuge. So the dreamless sleep in the previous mantra shows thus a return to his Source. The jivas cannot find freedom and happiness in his

restless activities outside. He has to return to his original source¹.

अशनापिपासे में सोम्य विजानीहिति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तद्शितं नयन्ते तद्यथा गोनायोऽद्वनायः पुरुषनाय इत्येवं तद्प आवक्षतेऽश्वनायेति तत्रेतच्छुङ्गग्रुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

Ashanāpipāse me somya vijānihiti yatraitad purusho - ashishishati nāmāpa eva tada shitam nayante tad yathā gonāyo - ashvanāyah purushanāya ityevam tadapa āchakshate - ashanāyeti tatritacchungamutpatitam somya vijanihi nedamamulam bhavishyatiti ||

Translation:— My darling, now, know from me, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So, as they speak of 'a leader of cows', 'a leader of horses', 'a leader of men', so they speak of water as the leader of food. Hence, my darling, know that this body is an offshoot which has sprung up, for it could not be without a root.

Purport:— Brahman is the root of the jiva. Similarly Brahman is the Substratum of everything. As the corporeal body is nourished by the food that is eaten and led by water and digested, it may be compared to a shoot that grows out of a tree. As the shoot has a root, the body also has a root. It is not the food that nourishes the body but somebody else behind it.

^{1.} vide Kena. Up. I. 2

तस्य क्व मूलः स्याः न्यत्राक्षादेवमेव खलु सोम्याभेन शुक्रेनापो मूलमन्विच्छ।द्भिः सोम्य शुक्रेन तेजो मूलमन्विच्छ तेजसा सोम्य शुक्रेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्यप्रतिष्ठाः ॥ ४ ॥

Tasya kva mulam syādanyatrānnādevameva khalu somyānnena shungenāpo mulamanvi cchādbhih somya shungena tejo mulamanviccha tejasā somya shungena sanmulamanviccha sanmulāh somyemāh sarvāh prajāh sadāyatanāh satyapratishttāh || 4

Translation:— What else could be its root than food? And in the same manner, my darling, with food as an offshoot seek for water as the root; with water my darling as an offshoot seek for heat as the root; with the life's potency my darling, as an offshoot, seek for the Reality (Brahman) as its root. All creatures here, my darling have the Brahman as their root, have Brahman as their abode and have the Brahman as their support.

Purport: Brahman is the Creater, Sustainer and the final Resort of all beings.

अथ यत्रैतत्पुरुषः पिपासित नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽक्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुक्षग्रत्पतितः सोम्य विजानीहि नेदममूलं भविष्य तीति ॥ ५॥

Atha yatraitad purushah pipāsati nāma teja eva tad pitam nayate tad yathā gonāyo-ashvanāyah purushanāya ityevam tatteja āchashtha udanyeti tatraitadeva shungamutpatitam somya vijānihi nedamamulam bhavishatiti \

Translation: Again, when a man is said to be thristy just heat is leading off that which has been drunk. So, as they speak of 'a leader of cows' a leader of horses', 'a leader of men', so one speaks of heat as 'a leader of water'. On this point, my darling, understand that this body is an offshoot which has sprung up, for it could not be without a root.

तस्य क्व मूलः स्यादन्यत्नाद्मचोऽिद्भः सोम्य शुक्षेन तेजो मूलमन्विच्छ तेजसा सोम्य शुक्षेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु सोम्येभास्तिस्रो देवताः पुरुष प्राप्य त्रिष्टत्त्रवृदेकैका भवति तदुक्तं पुरस्तादेव मनत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्यद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

Tasya kva mulam syādanyatrādbhyo - adbhih somya shungena tejo mulamanviccha tejasā somya shungena sanmulamanviccha sanmulāh somyemāh sarvāh prajāh sadāyatanāh satpratishthā yathā nu khalu somyemāstisro devatāh purusam prāpya tririt trivridekaikā bhavati taduktam purastādeva bhavatyasya somya purushasya prayato vānmanasi sampadyate manah prāne prānastejasi tejah parasyām devatāyām

Translation:— And what else could be its (body) root than water? With water, my darling, as an offshoot, seek for heat as the root; with heat, my darling, as an offshoot, seek for Brahman as the root. All creatures, my darling, have their root in Brahman. They have Brahman as their abode, Brahman as their Support. But how, my darling, each of these three principles upon reaching a person, becomes threefold has already been said. When a person departs from

here his voice goes into his mind; his mind goes into his breath; his breath goes into tejah; the tejah into Supreme Divinity.

Purport: So in all these Agni or tejah is referred to jiva - soul only.

स य एषोऽणिमैतदात्म्यमिद्श सर्वे तत्सत्यश स आत्मा तत्त्वमिस व्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

Sa ya esho-animaitadātmyamidam sarvam tat satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha || 7

Translation: That Being Who is the Fundamental-cause is the Substratum of this whole world. He is Eternally Existent with His Supralogical Power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more.

'So be it, my darling', said he.

Purport:— In the previous mantra it is stated that ātmā finally resorts to Supreme Divinity and here in this mantra it is stated that He (the Supreme) Who is the Fundamental-cause, of the world is the Substratum of the world.... That art thou. Now, the advaitic system of thought considers this 'that art thou' as one of the four Mahāvākyas (other three are 'Aham Brahm-asmi',' 'Prajnānam Brahma','

^{1.} Brih. Up. I. 4.10

^{2.} Ait. Up. 1. 3.3

Sarvam Khalvidam Brahma' and claim that these vindicate their stand. Please see the purport of all this mantras. We find this Tattvamasi explained in Brihadāranyaka Upanishad.⁹ 'He who leaves this world knowing the Eternal God is a knower of Brahman i.e. is a Brāhmana 'Ishopanishad' says he who is addicted to the learning of non-distinction theory enters certainly more a darker region than he who is without any learning. 'That art thou' means qualitatively thou (the jiva-ātmā) is the same with Paramātmā but quantitatively there is ever distinctions. He is Purna, jiva is anu. He is 'Master', jiva is a 'servitor'. He is Māyādisha, jiva is liable to be enveloped by $m\bar{a}y\bar{a}$. He is the Creator, jiva is the created-being, He is the Sustainer, jiva is sustained, He is the Supreme Refuge whereas jiva is a refugee—so and so forth.

Particularly Aitareya and also previously in Chando up⁸ we have dealt with this.

Sri Madhvācharya makes the text read, atattvamasi, thou art not That, and argues that these passages aim at establishing the difference between the individual and the Godhead.

If accepting the absolute identity of the 'tvam-padārtha' i.e. jiva, with the 'tat' - padārtha i.e., Brahman in the mantra—'tat-tvamasi' so very famous as substantiating absolute monism, and also similarly accepting it in the mantra 'aham brahmāsmi,' attempt

^{1.} Chand. Up. 111. 14 2. vide IV. 4.21

^{3.} Ait. I. 5.3 and also in Ch. Up. III. 14.1

is made for the perception of absolute oneness between 'Brahman' and the jiva, is only madness to make away with the real distinction that actually exists between them. These Shruti-mantras, as also such other ones, should have to be interpreted, maintaining their consistency with the other statements of the Shruti: otherwise the real import of the teachings of the Shruti, will be lost and misleading. Failing to appreciate the truth as taught in the Vedas, and if one says, "thus far and no further" and determined not to see more, his insight will be worth as must praise as that of the huge bird of the African and Arabian deserts; the Ostrich, that thrusts its beak into the sand, keeping the eyes closed, and thinks it has become unseen safe from any attack by its ememies, though its entire prodigious body is kept outside.

The 'tvam-padārtha' of the Shruti-mantra 'Tat-tvamasi' is the jiva who is the tatasthā-amsa (boarder-potency) and so a fraction of the 'Tat-padārtha' viz., Brahman; as a fraction of a thing is of the same nature with the thing, so there is abheda (non-distinction) between Brahman and the jiva. Or the word 'tat' may be grammatically taken as stem (paradism) to mean 'tasya', the genitive form, meaning 'His'; here too, there is the same meaning, as Sri Bhagavān has told mamaivāmso jiva loke... i.e., in the world of jivas, the jivas are My fractions, and so they are ever existent. Sripād Baladeva-vidyābhushana has said in his commentary, 'a jiva is sanātana or eternal, not something imaginary like the

^{1.} Gita XV. 7

sky in a pot. The absolute monists say that the jiva becomes a fraction of Brahman being bound by the internal sense, as the sky is limited in a pot or reflected in water; when the pot or the water is destroyed, that sky becomes the original, one so also if the inner sense is destroyed, the fraction jiva becomes pure Brahman; but this theory of theirs is not true, as it goes against the terms mamaivāmsa and sanātana. Brahman is the only Potential Entity, and according to what Bhagawān says, 'the jiva is a potency (parāprakriti) of Brahman and as a potency, he is a fraction, too. This is the true interpretation of 'tātīvamasi' for there is non-distinction of the jiva from Brahman on account of his fractionality.

In order to explain the mantra 'tattvamasi', Sri Jivapāda has given an example in his Tattva-Sandharbha² and says, 'just as in effulgence, both the sun and its rays are of the same nature, so in respect of being chit (sentient), both Brahman, the tatpadartha, and the jiva, the tvam-padartha, are the same: abheda i.e., non-distinct. But when the degree of effulgence is considered, the rays are, no doubt diferent from the Sun; so also regarding the magnitudes of their chit - character, i.e., its fullness on one side and its fractionality on the other, the jiva who is anu (atomic) chit, is certainly different from Brahman Who is Vibhu-chit (All-sentience). We have seen above that the jiva is the Tatasthā-shakti and as such a fraction of Brahman. As regards the jiva being of an atomic character we may refer the Shruti-

^{1.} Gita VII. 4

^{2.} vide 51

mantras like¹ 'vālāgra-shata-bhāgasya shatadhā-kalpitasya cha bhāgo jivah' (i.e. the jiva is as minute as the hundredth part of the end of a hair),⁴ 'esho anurātmā' (i.e., this jivātmā is atomic) etc. 7

Section 9

यथा सोम्य मधु मधुक्रतो निस्तिष्ठन्ति नानात्ययानां
प्रक्षाणाः रसान्समबहारमेकताः रसं गमयन्ति ॥ १ ॥

Yathā somya madhu madhukrito nistishthanti nānātyayānām vrikshānām rasān samavahāramekatām rasam Igamayanti || 1

ते यथा तत न निवेकं लभन्तेऽम्रुष्याहं वृक्षस्य रसोऽस्म्य-मुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ॥ २ ॥

Te yathā tatra na vivekamlabhante - anushyāham vrikshasya raso - asmyamushyā - ham vrikshasya raso - asmityevameva khalu somyemāh sarvāh prajāh sati sampadya na viduh sati sampadyāmaha iti || 2

Translation: As the bees, my darling, collect the essence from the flowers of different plants and make them into one essence viz. honey and thereafter these loose their individualty like belonging to this plant, that tree etc., even so, all creatures of this world though they come forth from the Supreme Being; know not, "we have come forth from that Being" irrespective of their condition and this world as tiger or lion or wolf or boar or worm or fly or gnat or mosquito, that they have become.

^{1.} Svet. V. 9

^{2.} Mundaka III. 1.9

Purport:- The father, here the spiritual Guru after narrating the high philosophy of the soul, now, ponders over those earthly things which have the power over men's minds and carry their hearts away from God. Worldly people will find it extremely difficult, may, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even for Transcendental-relations which are accessible only to confirmed devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit. So he clears out the suspicion of a material mind that the jivas after death and at the cosmic dissolution the jivas still remain with nescience so, like juices of honey, they may remain together with knowing their individual selves but again they are reborn according to their past tendencies-like the seeds grow into different trees.1-2

त इह व्याघो वा सि॰ही वा वृको वा वराही वा कीटी वा पतको वा दश्शो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३॥

Ta iha vyagro va simho va vriko va varaho va kito va patango va damsho va mashako va yad yad bhavanti 3 tadabhavanti

Translation: Whatever, they are in this world, whether tiger or lion or wolf or boar or worm or fly or gnat or mosquito that they become.

स य एषोऽणिमैतदारम्यमिद् सर्व तत्सत्य स आत्मा तत्त्वमिस क्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

Sa ya esho-animaitadatmyamidam sarvam tad satyam sa atma tattvamasi shvetaketo iti bhueya eva ma bhagavan vijnapayatviti tatha samyati hovacha ||

Translation:— That Being who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. "That art thou, Svetaketu."

"Revered father, kindly instruct me to understand even more". "So be it, my darling," said he. 4

Section 10

इमाः सोम्य नद्यः पुरस्तात्त्राच्यः स्यन्दन्ते पश्चात्त्रतीच्यस्ताः सम्रद्रात्सम्रद्रमेवापियन्ति स सम्रद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥ १॥

Imāh somya nadyah purastāt prāchyah syandante pashchātpratichyastāh samudrāt samudramevāpiyanti sa samudrā eva bhavatitā yathā tatra na viduriyamahamasmiya - mahamasmīti | 1

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विद्धः सत आगच्छामह इति त इह व्याघो वा सिश्हो वा वृको वा वराही वा कीटो वा पतङ्गो वा दश्यो वा मग्रको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

Evameva khalu somyemāh sarvāh prajāh sata āgamya na viduh sata āgacchāmaha iti ta iha vyāghro vā simho vā vriko vā varāho vā kito vā patango vā damsho vā mashako vā yadyad hhavanti tadābhavanti ||

TWELVE ESSENTIAL UPANISHADS [VI.10.1-2

Translation:— These rivers of east my darling, flow towards the east and the western ones towards the west. Their goal is the ocean and they finally become one with (meet) the ocean. Just as these rivers lose their identity and do not know, 'I am this' 'I am that' etc., even so, my darling, all creatures in this world though they come forth from Supreme Being know not, 'we have come forth from that Being'. However they are in this world, as tiger, or lion, or wolf or boar, or worm or fly, or gnat, or mosquito, as much they are.

Purport:— All the creatures have been created by the Supreme Brahman but they do not know their very source till the nescience is not removed even during cosmic dissolution. The water of the ocean forms vapour and cloud and pours down again in the form of rains, flow again as rivers and enter the ocean.

It is here clearly stated that they come back with their past condition of life yet sometimes the māyāvādis give this river example to establish that finally the jivas merge in the ocean losing their individuality. But it is absurd. Even if it is taken as such yet it is not suitable for a perfect comparison. At the confluence the river water is distinctly visible by its colour and taste when it goes deeper, we cannot follow it to test whether it has become the same or still maintains its difference. The scientists, however, have proved that the composition of the sea-water varies according to its depth and different localities. In parts of the sea, where fresh-waters fall in a large number and with a large quantity of

such water, the sea-water is less briny than where salt-water rivers fall; the waters in the Arctic and Antarctic regions are much fresher than elsewhere. The warm under currents and the gulf stream amply disprove the proposition that all waters once in sea become the same with it.

1-2

स य एषोऽणिमैतदात्म्यमिद्र सर्वं तत्सत्यः स आत्मा तत्त्वमिस व्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

Sa ya esho - animaitadā tmyamidam sarvam tad satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha || 3

Translation:— That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu.

Section 11

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याङ्जीवन्स्रवेद्यो मध्मेऽभ्याह्न्याङ्जीवन्स्रवेद्योऽग्रेऽभ्याह्न्याङ्जीवन्स्रवेत्स एष जीवेना-त्मनाजुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

Asya somya mahato vrikshasya yo mule - abhyāhanyā - jjivan sravedyo madhye abhyāhanyājjivan sraved yo - agre - abhyāhanyājjivan sravet sa esha jivenā - tmanā - anuprabhutah pepiyamāno modamānastishthati ||

Translation: Of this mighty tree, my darling, if anyone should strike at the root, it would bleed

but still live. If anyone should strike at its middle, it would bleed, but still live. If anyone should strike at its top, it would bleed, but still live. Being pervaded by ātmān (soul), it continues to stand firm, drinking in its moisture (which nourishes it) and rejoicing.

अस्य यदेकार शाखां जीवो जशत्यथ सा शुष्यति द्वितीयां जहात्यथ मा शुष्यति तृतीयां जह त्यथ सा शुष्यति सर्वे जहाति सर्वः शुष्यति ॥ २ ॥

Asya yadekām shākhāmjivo jahatyatha sā shushyati dvitiyām jahātyatha sā shushyati tritiyām jahātyatha sā shushyati sarvam jahāti sarvah shushyati || 2

Translation: If the life leaves one branch of it, then that branch dries up. If life leaves a second one, then that too dries up, if life leaves the third one, then that too dries up. If life leaves the whole tree, then the whole tree dries up.

एवमेव खलु सोम्य विद्वीति होवाच जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमेतदात्म्यमिद् सर्वे तत्सत्य स आत्मा तत्त्वमिस इवेतकेतो इति भूय एव मा भगवान्वि-ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

Evameva khalu somya viddhiti hovācha jivapetam vāva kiledam mriyate na jivo mriyata iti sa ya esho-animaitadā-tmyamidam sarvam tad satyam sa ātmā tattvamasi shvetaketo tmyamidam eva mā bhagavān vijnāpayatviti tathā somyeti ti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha ||

Translation: (The father said). Even so, indeed, my darling understand, when life (or soul)

VI.12.1] CHANDOGYA-UPANISHAD

has left it, this body dies. The life (soul) does not die.

That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu.

"Revered father, kindly instruct me to understand even more". So be it, my darling," he said.

Section 12

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्वीति भिन्नं भगव इति किमत्र पश्यसीत्यण्य इवेमा धाना भगव इत्यामामङ्गिकां भिन्द्वीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ॥ १ ॥

Nyagrodhaphalamata āharetidam bhagava iti bhindhiti bhinnam bhagava iti kimatra pashyasityanvya ivemā dhānā bhagava ityāsāmangaikām bhindhiti bhinnā bhagava iti kimatra pashyasiti na kinchana bhagava iti || 1

Translation: - 'Bring a fruit, from this banyan' tree.'

'Here it is, revered father.' 'break it'. 'It is broken, revered father' 'what do you see in this?' 'these rather fine seeds, revered father'. 'Break one of these seeds my darling'. 'It is done, revered father'. 'What do you see in it?' 'Nothing, father'.

TWELVE ESSENTIAL UPANISHADS [VI.12.2-3

तश् होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिम्न एवं महान्न्यग्रोधस्तिष्ठति श्रद्धतस्य सोम्येति ॥ २ ॥

Tam hovācha yam vai somyaitamanimānam na nibhālayasa etasya vai somyaishoanimna evam mahānyagrodhastishthati shraddhātsva somyeti || 2

Translation: Then he said to him, 'verily my dear, this inscrutable substance which you do not perceive, is the very substance from which this mighty banyan tree has grown up.

Purport:— Through rationalism one cannot establish that from the inscrutable and substantial potentiality of Divinity grows forth the entre universe. The spiritual faith alone makes the mind conducive to realise this Truth.

स य एषोऽणिमैतदात्म्यमिदं सर्वे तत्सत्यः स आत्मा तत्त्वमिस इवेतकेता इति भूय एव मा भगवान्विज्ञापयत्विति तथा सीम्येति होवाच ॥ ३ ॥ भ

Sa ya esho-animaitadātmyamidam sarvam tat satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha || 3

Translation:— That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical-power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more." "So be it, my darling," said he.

Section 13

लवणमेतदुदकेऽवघायाथ मा प्रातरूपसीदथा इति स ह तथा चकार तः होवाच यदोषा लवणमुदकेऽवाघा अङ्ग तदाहरेति तद्भावमृश्य न विवेद ॥ १॥

Lavanametadudake - ava - dhā yatha mā prātarupasidathā iti saha tathā chakāra tam hovācha yaddoshā lavanamudake - avādhā anga tadā - hareti taddhā - vamrishya na viveda || 1

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथिमिति लवणिमिति मध्यादाचामेति कथिमिति लवणिमत्यन्तादाचामेति कथिमिति लवणिमत्यन्तादाचामेति कथिमिति लवणिमत्यिमप्रास्येतदथ मोपसीदथा इति तद्ध तथा चकार तच्छक्वत्संवर्तते तथ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

Yathā vilinamevāngāsyāntādāchāmeti kathamiti lavanamiti madhyādāchāmeti kathamiti lavanamityantādāchāmeti kathamiti lavanamityabhiprāsyaitadatha mopasidathā iti taddhā tathā chakāra tacchashvat samvartate tam hovāchā tra vāvā kila sat somya na nibhālayaseatraiva kileti | 2

Translation:— Put this salt into the water and then come to me in the morning. He did so. (the father) he said to him: 'that salt you put into the water last evening my darling, bring it hither'. Then he searched for it, but did not find it, as it was completely dissolved. My darling take a sip from the top of this water" said he. 'how is it' 'salt', 'take a sip from the middle', he said. 'how is it', 'salt', 'take a sip from its bottom' said he, 'how is it?' 'salt'. Throw it away and then come to me. He did so, saying, 'It is always the same.' Then he said

to him: 'verily indeed, my darling, you do not perceive pure Being here. He ever exists.

Purport: As we are not able to perceive salt in the water through the means of touch and sight but it is possible through taste, so also the All-pervading Lord is so inscrutable that He cannot be perceived through empirical knowledge but He is known through intuitive wisdom.

1-2

स य एषोऽणिमैतदातम्यमिद्र सर्वे तत्मत्यः स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

Sa ya esho - animaitadātmyamidam sarvam tat - satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha | 3

Translation:— That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical power. He is the Supreme Being. That art thou, Svetaketu. Revered father, kindly instruct me to understand even more." "So be it, my darling", said he.

Section 14

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसुजेत्स यथा तत्र प्राङ्वोदङ्गाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिन-द्वाक्ष आनीतोऽभिनद्धाक्षो विसुष्टः ॥ १ ॥

Yathā somya purusham gandhārebhyo-abhinaddhākshamāniya tam tato-atijane visrijet sa yathā tatra prān vo danvāadharān vā pratyan vā pradmāyitābhinaddhāksha ānitoabdinaddhāksho visrishtah || 1

VI.14.1-2] CHANDOGYA-UPANISHAD

Translation: Just as, my darling, one might lead a person away from the Gandhāra region with his eyes bound up, and then abandon him in a very desolate place, and he would shout towards the east, or the north, or the south or the west (saying) 'I have been brought here with my eyes bound up, I have been bound up, I have been left here with my eyes bound up."

तस्य यथाभिनहनं प्रमुच्य प्रब्र्यादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेथावी गन्धारानेवोप- सम्पद्येतवमेवेहाचार्यवानपुरुषो वेद तस्य तावदेव चिरं यावभ विमोक्ष्येऽथ सम्पत्स्य इति ॥ २ ॥

Tasya yathābhinahanam pramuchya pravruyādetām disham gandhārā etām disham vrajeti sa grāmād grāmam pricchan pandito medhāvi gandhārānevopasampadyetai·vamevehācharyavān purushoveda tasya tāvadeva chiram yāvanna vimokshe-atha sampatsya iti ||

Translation: And if some one released his bondage and told him, 'In that direction are the Gandhāras, go in that direction' and he would, if he were a sensible man, by asking (his way) from village to village arrive at Gandhāra; so also in the same manner one who has a spiritual Guru knows: 'I shall remain here only so long as I shall not be released from the nescience. Then I shall return home'.

Purport:- It is only a spiritual Guru, (God-realised) who can remove the nescience, bondage of a blindfolded man who has lost his way to his eternal

Abode. Without the guidance of a spiritual Guru one cannot go back to the Abode of Eternal-peace. 2

स य एषोऽणिमैतदात्म्यमिद् सर्वं तत्प्षत्य स आत्मा धत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सीम्येति होवाच ॥ ३ ॥

Sa ya esho-animaitadātmyamidam sarvam tat satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnā. payatviti tathā somyeti hovācha || 3

Translation: "That Being Who is the fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical power. He is the Supreme Being. That art thou, Svetaketu." "Revered father kindly instruct me to understand even more." "So be it, my darling," said he.

Section 15

पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावश्र वाङ् मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

Purusham somyotopatāpinam jnātayah paryupāsate jānāsi mām jānāsi māmiti tasya yāvanna vānmanasi sampadyate manah prāne prānastejasi tejah parasyām devatāyām manah prāne trānastejasi tejah parasyām devatāyām 1 tāvajjānāti

Translation: My darling, around a sick (dying) person his kinsmen gather, and ask, 'do you recognise me?' so long his voice does not go into his

^{1.} vide Katha II. 8

mind, his mind into this life-breath, his life-breath into the soul, the soul to the Highest Divinity (viz. Monitor-self) till then he keeps them into his memory.

अथ यदास्य वाङ् मनिस सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

Atha yadā-asya vān manasi sampadyate manah prāne prānastejasi tejah parasyām devatāyāmatha na jānāti || 2

Translation:— Then when his voice goes into his mind, his mind into his life-breath, his life-breath into the soul and the soul to the Highest Divinity—then he knows not.

Purport: The affinity to the worldly object and to the persons ever remains till one's cognitioned soul does not reach the Lotus Feet of God. That is why relatives perform shrāddha etc. for the departed souls. A man of intuitive wisdom becomes liberated even when he remains in this body.

स य एषोऽणिमैतदात्म्यमिद् सर्व तत्सत्य स आत्मा तत्त्रमिस इवेतकेतो इति भूय एव मा भगवान्त्रिज्ञापयत्विति तथा सोम्येति होवाच ॥ ३॥

Sa ya esho-animaitadātmyamidam sarvam tat satyam sa ātmā tattvamasi shvetaketo iti bhuya eva mā bhagavān vijnāpayatviti tathā somyeti hovācha || 3

Translation: That Being who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His Supralogical Power. He is the Supreme Being. That art thou,

TWELVE ESSENTIAL UPANISHADS [VI.16.1-2

Svetaketu." "Revered father, kindly instruct me to understand even more." "So be it, my darling," said he.

Section 16

पुरुषः सोम्योत हम्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षी-त्पग्शुमस्मै तपतेति म यदि तस्य कर्ता भवति तत एवानृतमात्मानां कुरुते सोऽनृतामियन्धोऽनृतेनात्मानमन्तर्धाय परशु तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

Purusham somyota hasta grihitamānayantyapahārshit steyamakārshit parashumasmai tapateti sa yadi tasya kartā bhavati tata evānritamātmānam kurute so-anritābhisandho-anritenātmānam-antardhāya parashum taptam pratigrihnāti sa dahyate atha hanyate

Translation: - 'And also, my darling; they lead up a man seized by the hand and call, "He has stolen, he has committed a theft! heat the axe for him. If he is the doer of that, then he makes himself untrue, speaking untruth, covering himself with falsehood and he takes hold of the heated axe and is burnt. Then he is killed.

Purport: The knower of Truth is not repelled by the Real while the non-knower returns to embodied life.

अथ यदि तस्याकर्ता भगति तत एव सत्यमातमानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन् अर्धाय परश्चं तप्तं प्रतिगृह्णति स न द्यातेऽथ ग्रन्थते ॥ २ ॥

Atha yadi tasyākartā bhavati tata eva satyamātmānam kurute sa satyābhisandhah satyenātmānamantardhāya parashum tapam pratigrihnāti sa na dahyateatha muchyate

, (A

VI.16,2-3] CHANDOGYA-UPANISHAD

Translation: But if he is not the doer thereof, thereupon he makes himself true, speaking truth, covering himself with truth, he takes hold of the heated axe and is not burnt. Then he is released.

Purport:— Those who are adhering to the Spiritual Reality, their life is dedicated; they do not have the ego of doership. They act in accordance with the prompting of the Indwelling-Monitor. Therefore they are never subjected to the bondage of nescience. As we find in the 2nd chapter of the Gita: 'One who knows the philosophy of the soul knows that neither is he killed nor kills anyone; even as a man wears new clothes casting off old ones, the embodied soul, leaves aside the old body taking a new one'.

स यथा तल नादाह्येतैतदात्म्यमिद् सर्वे तत्सत्य स आत्मा तत्त्रमिस व्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥

Sa yathā tatra nādāhye-taitadātmyamidam sarvam tat satyam sa ātmā tattvamasi shvetaketo iti taddhāsya vijajnāviti vijajnāviti || 3

Translation:— And as in this case he would not be burnt (because he is established in Truth). That Being Who is the Fundamental-cause is the Substratum of this whole world. He is eternally Existent with His supralogical Power. He is Supreme Being. That art thou, Svetaketu. Then he realised the whole Truth from him—yes he realised.

Cotton to the Chapter VII

Section 1

होवांच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्व वश्यामीति स होवांच ॥ १॥

AUM, adhihi bhagava iti hopasasāda sanatkumāram nāradastam hovācha yadvettha tena mopasida tatasta urdhvam vakshyāmiti sa hovācha || 1

kumāra and said: 'Revered master, kindly enlighten me'. He (Sanatkumāra) said: 'come to me and tell me first what you know. then I will speak to you what is beyond that'.

Purport:- In the previous chapter we are told about the science of the soul in relation to the Supreme Reality. But knowledge alone will not help us; so this chapter proposes to show that without a practical way of life led with devotion to Godhead one's knowledge about God will not be fruitful. Secondly, if the lower grades of Reality are not described, one may have the wrong impression that there are other realites without being subservient to the Absolute Being. So the illustrations in this chapter serve to help the aspirant to get enlightenment progressively from the gross to subtle, the highest sovereignty of Truth in Self - realisation which is beyond empiricism. The anecdote bringing together two of the greatest spiritual personalities as teacher and taught stresses the great need of proper discipleship under a worthy preceptor for all those who aspire after the highest good in life. 1

श्रावेदं भगवोऽध्येमि यजुनंदर सामवेदमाथवेणं चतुर्थिनिति-हासपुगण पञ्चमं वेदानां वेद पिन्यर गश्चि देव निधि व कोतास्य-मेकायन देवविद्यां ब्रह्मविद्यां भूनविद्यां क्षत्रविद्यां नक्षत्रविद्यार सर्प-देवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

Rigvedam bhagavo-adhyemi yajurvedam sāmavedam ātharvanamchaturthamitihāsapurānam pancham wedānām vedam pitryam rāshim daidam nidhim vāko-vākvamekāyanam devavidyām brahmavidyām bhutavidvām kshatravidyām nakshatravidyām sarpadevajanavidyāmetad bhagavo-adhyemi

Translation:— Revered master, I know the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvan as the fourth, the Itihāsa, Puranās as the fifth, grāmmer, the rules for the worship of the manes, mathematics, the science of portents, the chronology, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the astronomy the science of snake-charming and the fine arts. This, venerable master, I know".

Purport: Nārada's statement shows that vast knowledge in all the field cannot bring peace without intuitive wisdom.

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतः होव मे भगवद्दशेम्यस्तरित शोक्षमात्मित्रिदिति सोऽहंभगवः शोचामि तं मा भगवाञ्छोकस्य पारं तार्यात्विति तः होवाच यद्वै किञ्चतद्वय्य-गीष्टा नामैनैतत् ॥ ३ ॥

so aham bhagavo mantravidevāsmi natmavicchrutam hýeva me bhagavad drishebhyastarati shokamātmaviciti so dham

TWELVE ESSENTIAL UPANISHADS [VII.1.3-4

bhagavah shochāmi tam mā bhagavānchokasya pāram tārayatviti lām hovācha yadvai kinchaitādadhya gishthā nāmaivaitad || 3

Translation:— (Nārada said) Venerable master, I have studied these subjects no doubt, but thereby I have not become knower of Ātman. Indeed, I have heard from great personages like your goodself that he who has realised the Ātman goes beyond sorrow. Such a sorrowful person am I, revered master, do you, sire, help me to cross over to the other side of sorrow. To him he (Sanatkumāra) said, 'Verily. whatever you have learnt here, is really a bookish knowledge.'

Purport: Nārada admits that mere book-knowledge of highest eruditin even of the Vedic lessons will not help one to get rid of nescience, the root of sorrow. It is only ātma-realisation that eradicates the very cause of sorrow. So one must translate the spirit of Vedic knowledge into his practical 'leading a way of life' coupled with the Divine Providence and so long there is no realisation of Atman (God) one cannot cross over to the other side of sorrow. Here Atman denotes the Supreme Divinity.

नाम वा ऋग्वेदो यजुनेदः सामवेद आधर्वणस्चतुर्थ इतिहास-पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिद्वो निधिवाकोवास्य-मेकायनं देविवद्या ब्रह्मिवद्या भ्रतिवद्या क्षत्रविद्या नक्षत्रविद्या सर्प-देवजनविद्या नामवेतन्त्रामोपास्वेति ॥ ४॥

Nāma vā rik vedo yajur vedah sāmaveda atharvancehchaturtha itihāsa purānah panchamovedānām vedah pitryo rāshirdaivo nidhirvāko vākyamekāyanam devavidyā brahmavidyā bhutavidyā kshatravidyā nakshatravidyā sarpa devajanavidyā namai vaitannāmopāssveti

Translation: Verily, a name is the Rig-veda, so also Yajur-veda, Sāma-veda, Atharva-veda, as the forth, the Itihāsa, Puranas, as the fifth, grāmmar, the rules for the worship of the manes, mathematics, the science of portents, the chronology, the logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the Astrology, the science of snake-charming and the fine arts—all this is mere name, meditate on the name.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकाम-चारो भवति यो नाम ब्रह्मेत्युगास्तेऽस्ति भगवा नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीतिःति ॥ ५॥

Sa yonāma brahmatyupāste yāvannāmno gatam tutrāsya yathākāmachāro bhavati yo nāma brahmetyupāsteasti bhagavo namno bhuya iti namno vāva bhuyo astiti tanme bhagavān bravitviti

Translation:— He who meditates on 'name' taking it as Brahman, becomes independent (freely moving) so far as name goes, and he meditates on name as if that is the Brahman.' (Nārada) 'revered master, is there anything greater than name?" There is assuredly more than in the 'name'. "Revered master, 'will you kindly tell me that."

Purport:- Name here denotes chanting of Vedice mantras for ritualistic performances. It clearly indicates that he becomes free to act freely so far as name goes. Contrarily Māyāvādins understand here;

that it is nameless Branman's imaginary name. But it is absurd. Nor does it refer to the Divine Name which possesses all the Potencies of God Himself. In fact the Divine Name is above everying. As we find in Tad nāma grahanādivih: taking the Name of God is not only the means for attaining mukti but also produces Prema—which is far superior to mukti. Even by uttering simitar dawn-Divine-Name (nāmābhāsa) one easily gets mukti.¹ And if once the Transcendental Name of Bhagavān is chanted or heard final mukti possessing blissful service to the Lord is easily attained.³

Section 2

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयित यजुर्वेदः सामवेदमाथर्वणं चतुर्थिमितिहासपुगणं पञ्चमं वेदानां वेद पित्रपः राशि द्व निधि वाकावावयमेकायनं देविवद्यां ब्रह्मिद्यां भूतिवद्यां क्षत्रविद्यां सर्भदेवजनिवद्यां दिवं च पृथिवीं च वायुं वाकाशं चापक्च तेजक्च देवाःकच मनुष्याःकच पश्चक्च वयाःसि च हणवनस्पतीक्वापदान्याके टपतङ्गिपपीलिकं धर्भ चाध्म च सत्यं चानृतं च साधुं चासाधु च हृदयज्ञं चाहृदयज्ञ च यद्वे वाङ्गाभिव- धर्मे नाधम। व्यज्ञापिवष्यन्तसत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयित वाचम्रपास्वेति ॥ १ ॥ हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयित वाचम्रपास्वेति ॥ १ ॥

Vāg vāva namno bhuyasi vāgvā rigvedam vijnāpayati yajurvedam sāmavedamātharvanam chaturthamitihāsa purānam yajurvedam vedānām vedam pitryam rāshim daivam nidhim panchamam vedānām vedam pitryam rāshim daivam nidhim panchamam kāyanam devavidyām brahmavidyām bhutavidyām rākovākyamekāyanam devavidyām sarpadevajanavidyām divam cha kshatravidyām nakshatravidyām sarpadevajanavidyām divam cha kshatravidyām cha vāyum chākāsham chāpashcha tejushcha devāmshch prithivim cha vāyum chākāsham chāpashcha tejushcha devāmshch

1. Bb. VL 3.24

^{2.} vide Bh. II. 2

VII.2.1-2] CHANDOGYA-UPANISHAD

manushyāmshcha pashumshcha vayāmst cha trīnavanaspatincha shvāpadānyākitapatanga - pipilikam dharmam cha adharmam cha satyam chānritam cha sadhu chāhri sadhu cha hridayajnam chāhridayajnam cha yadvai vān nābhavishyanna dharmo nādharmo vyajnāpayishyanna satyam nānritam na sādhu nāsadhu na hridayajno nahridayajno vāgevaitat sarvam vijnāpayati vāchamupāssveti ||

Translation: Speech assuredly greater than name, speech, verily makes known the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the forth, the Itihasa, Purana, as the fifth, the grammer, the rules for the worship of the manes, mathematics, the science of the portents, chronology, the logic, the science of the ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of the war; the Astronomy; the science of the snake-charming, and the fine-arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing. Verily, if there were no speech neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasing nor the unpleasing. Speech, indeed makes all this known. Meditate upon speech.

स यो वाचं ब्रह्मे युपास्ते यावद्वाचो गतं तत्रास्य यथाकाम-चारो भवति यो व चं ब्रह्मे युगास्तेऽस्ति भगवो वाचो भूप इति वाची बाब भूयोऽस्तीति तन्मेमगवान्त्रवा तिवति ॥ २ ॥

Sa yo vācham brahmetyupāste yāvadvācho gatam tatrāsya yathā-kāmachāro bhavati yo vāchum brahmatyupāste dit bhagava vächo bhuya tti vācho vāva bhuyo-astiti tanme bhagavān bravitviti ||

Translation:— He who meditates upon speech as if it is the Brahman becomes independent so far as speech reaches. "Is there anything, venerable master, greater than speech?" Yes, there is something greater than the speech," "So, venerable master tell me that?"

Section 3

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाच च नाम च मनोनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राश्वच पश्चिच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यातमा मनो हि लोको मनो हि ब्रह्म मन उपस्वेति ॥ १ ॥

Mano vāva vācho bhuyo yathā vai dve vāmalake dve vā kole dvau vā-akshau mushtiranu bhavatyevam vācham cha nāma cha mano-anubhavati sa yadā manasā manasyati mantrā-nadhiyiyetyathādhite karmani kurviyetyatha kurute putrāmshcha pashum shcheyetyathecchata imam cha lokamamum checcheyetyathecchate mano hyātmā mano hi loko mano hi brahma mana tupāssveti

Translation:— "Mind, assuredly, is more than the speech. Verily, as the closed compasses two acorns or two kola-berries, or two dice-nuts, so mind compasses both speech and name. When through mind one has in mind 'I wish to learn the sacred sayings' then he learns them; 'I wish to perform sacred works' then he performs them, 'I would desire sons and cattle', then he desires them. 'I would desire this world and the yonder', then he desires.

them. Truly the mind is the self. Truly, the mind is the world. Truly, mind is Brahman. So meditate on mind.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा-कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्त्रवीत्विति ॥ २ ॥

Sa yo mano brahmetyupāste yāvanmanaso gatam tatrāsya; yathākāmachāro bhavati yo mano brahmetyupāsteasti bhagavo manaso bhuya iti manaso vāva bhuyoastiti tanme bhagavān bravitviti || 2

Translation:— He who meditates on the mind as if it is the Brahman becomes independent so far as mind reaches." "Is there anything, venerable master, greater than mind?"

"Yes, there is something greater than mind."
"Do, venerable master tell me that?"

Section 4

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

Sankalpo vāva manaso bhuyān yadā vai sankalpayate atha manasyatyatha vāchamirayati tāmu nāmnirayati namni mantrā ekam bhavanti mantreshu karmāni || 1

Translation: Will is assuredly greater than the mind. For when one wills, he reflects. He utters in speech and then utters it in name. The sacred hymns

TWELVE ESSENTIAL UPANISHADS [VII.4.-2

are included in name and sacred works in the sacred hymns.

Purport':

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पातमकानि सङ्कल्पे प्रतिष्ठिनानि समकल्पतां द्यावापृथिवी समकल्पतां वायुक्वा-काशं च समकल्पन्तापक्च तेजक्च तेषाः सकल्प्ये वर्ष सङ्कल्पते वर्षस्य संकल्प्त्या अन्नः सङ्कल्पतेऽन्नस्य संक्लप्त्ये प्राणाः सङ्कल्पन्ते प्राणानाः संक्लपन्ते प्राणानाः संकल्पन्ते प्राणाः सङ्कल्पन्ते प्राणानाः संकल्पन्ते कर्मणाः संकल्पन्ते कर्मणाः संकल्पन्ते कर्मणाः संकल्पन्ते कर्मणाः संकल्पन्ते कर्मणाः संकल्पन्ते लोकः सङ्कल्पते लोकस्य संकल्पन्ते सर्वः सङ्कल्पने संकल्पने संकल्प

tāni ha vā etāni sankalpaikāyanāni sankalpātmakāni sankalpe pratishthitāni samaklripatām dyāvāprithivi samakalpetām vāyu-shchākāsham cha samakalpantāpashcha tejashcha teshām sanklriptyai varsham sankalpate varshasya sanklriptyā annam sankalpate-annasya sanklriptyai prānāh sankalpante prānānām sanklriptyai mantrāh sankalpante mantrānām sanklriptyai karmāni sankalpante karmanām sankalriptyai lokah sankalpate lokasya sanklriptyai sarvam (sankalpate sa esha sankalpah sankalpamupassveti)

Translation: Verily, all these centre in the will, have the will as their foundation, and abide in the will; heaven and earth were formed through the will; air and ether were formed through the will; water and heat were formed through the will; through their formation rain is engendered. Through rain's formation the food becomes formed. Through food being formed living creatures are formed. Through

^{1.} vide M. U. I. 2.1

VII.4.2-3] CHANDOGYA-UPANISHAD

the willing of living beings (man) sacred formulas become formed. Through sacred formulas having been formed ritualistic sacrificies become performed. Ritualistic sacrifices having been performed, the world becomes formed. Through the world having been formed, everything becomes formed. Such is the will. Meditate upon the will.

Purport:- The nature and function of the entities enumerated in this lesson are asserted to be the result of their inner willing.

स यः सङ्कल्पं ब्रह्मे युपारते बल्हण्तान्ते स लोकान्ध्रुवान् ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽन्यथमानानन्यथमानोऽभिसिष्यति यात्रतसङ्क-ल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं ब्रह्मेत्युपारतेऽ-स्ति भगवः सङ्कल्पाद्भ्य इति सङ्कल्पाद्वाव भ्र्योऽस्तीति तन्मे भगवान्ब्रह्मवीत्विति ॥ ३ ॥

sa yah sankalpam brahmetyupāste klriptān vai sa lokān dhruvān dhruvāh pratishthitān pratishthito avyathamānānav-yathamāno - abhisidhyati yāvat sankalpasya gatam tatrāsya yathākāmachāro bhavati yah sankalpam brahmetyupāste - asti bhagavah sankalpād bhuya iti sankalpādvāva bhuyo astiti tanme bhagavān bravitviti ||

Translation:— He who meditates upon the will as if it is Brahman obtains the worlds he has willed; himself being permanent the permanent worlds, and himself unwavering the unwavering worlds he obtains. As far as will goes, tall then he is independent." 'Is there anything, venerable master, greater than the will?'

TWELVE ESSENTIAL UPANISHADS [VII.5.1-2

"Yes, there is something greater than the will,"
"Do, venerable master, tell me that."

Section 5

चित्त वाव सङ्करणाद्भूयो यदा वै चेतयतेऽथ सङ्करपयतेऽथ मनस्यत्यथ वाचमीरयित ताम्र नाम्नीरयित नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

Chittam vāva sankalpādbhuyo yadā vai chetayate atha sankalpayate atha manasyatyatha vāchamirayati tāmu nāmnirayati nāmni mantrā ekam bhavanti mantreshu karmāni | 1

Translation:- Thought, assuredly, is neater than the will. Verily, when one thinks, he forms a will, then he has in mind, then he utters in speech and he utters it in name. The sacred hymns are included in name and sacred ritualistic performances in the sacred hymns.

तानि ह वा एतानि चित्तेकायनानि चित्तात्मानि चित्ते प्रति ष्ठितानि तस्माद्यद्यिप वहुनिद्चित्तो भगति नायमस्तीत्येवैनमाहुर्यद्यं वेद् यद्वा अयं निद्वान्नेत्थमचित्तः स्यादित्यथ यद्यलपनिच्चित्तवान्मगति तस्मा एवोत शुश्रूषन्ते चित्तः ह्येवषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तग्रुपास्वेति ॥ २ ॥

Tāni ha vā etāni chittai-kāyanāni chittātmāni chitte pratishthitānitasmād yadyapi vahuvidachitto bhavati nāyamas-tityevainamāhuryadayam veda yadvā ayam vidvān netthamachittak syādityathayadyalpavicchittavān bhavati tasmā evota shushrushante chittam hyevaishāmekāyanam chittamātmā chittam pratishttā chittamupāssveti

Translation: Verily, all these centre in thought, have thought as their foundation, are established in thought. Therefore even if one who knows much, is without thought, people say of him as he is not anybody, whatever he knows! verily, if he did know, he would not be so without thought. On the other-hand, if he is thoughtful, even though he knows little, people become desirous of listening to him. Truely, indeed, thought is the centre, thought is the foundation, thought is the support of these; meditate upon thought.

स यश्चित्तं ब्रह्मत्युपत्ते चित्तान्त्रे स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान्त्रितिष्ठितोऽव्यथमानानव्यथनानोऽभिसिष्यति याविचत्त्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मत्युपास्तेऽस्ति भगवन्त्रित्ते ।। श्चित्ताद्भूय इति चित्त द्वाव भृयोऽस्तीति तन्मे भगवान्त्रवीत्विते ॥

Sa yashchittam brahmetyupāste chittān vai sa lokān druvān dhruvah pratishthitān pratishthito - avyāthamānānavyatha - mānoabhisidhyati yāvacchittasya gatam tatrāsya yathākāmachāro bhavati yashchittam brahmetyupāste - asti bhagavashchittātbhuya tti chittādvāva bhuyoastiti tanme bhagavān bravitviti

Translation:— He who meditates upon thought as if it is Brahman attains the worlds he has thought of himself being permanent in these permanent worlds (long-lasting)—the worlds himself has established, in an unwavering form. As far as thought goes, so far one has unlimited freedom as he meditates upon thought as Brahman." 'Is there anything, venerable master, greater than thought?" "Yes there is something greater than the thought." "Do, venerable master, tell me that?"

Section 6

क्यानं वाव चित्त द्भूयो ध्यायतीव पृथिवी ध्यायतीव न्तरिश्चं क्यायतीव द्योध्यीयन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनु-ध्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाश्चा इवैव ते भव त्यथ येऽल्पाः कलहिनः पिश्चना उपवादिन तेऽथ ये प्रमवो ध्यानापादाश्चा इवैव ते भवन्ति ध्यानग्नुपास्वेति ॥ १ ॥

Dhyānam vāva chittādbhuyo dhyāyativa prithivi dhyāyativāntariksham dhyāyativa dyaurdhyāyantivāpo dhyāyantiva parvatā dhyāyantiva devamanushyāstasmād ya iha manushyānām mahattām prāpnuvanti dhyānāpādāmshā ivaiva te bhavantyatha ye alpāh kalahinah pishunāupavādinaste-atha ye prabhavo dhyānāpādāmshā ivaiva te bhavanti dhyānamupāssveti || 1

Translation: Contemplation assuredly, is more than thought; the earth contemplates as it were, the sky contemplates as it were and heaven contemplates as well. The waters contemplate as it were, the mountains contemplate as it were and gods contemplate as it were. Therefore, he among men attains greatness, he seems to have obtained a share of the reward of contemplation. Now the small people are quarrelsome, abusive and slandering. But the superior men seem to have obtained a share of the reward of contemplation, Meditate upon contemplation.

स वो ध्यानं ब्रह्मेत्युपास्ते यावद्धचानस्य गतं तत्रास्य यथा-कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्त भगवो ध्यानाद्भुय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्त्रवीत्विति ॥ २ ॥

Sa yo dhyanam brahmetyupāste yāvaddhyanasya galam tatrāsya yathākāmachāro bhavati yo dhyanam brahmetyupāste - kasti bhagavo dhyānād bhuya iti dhyānādvāva bhuyo-astiti tanme bhagavān bravitviti || 2

Translation:— He who meditates upon contemplation as if it were the Brahman goes as far as contemplation goes, and he has unlimited freedom." 'Is there anything, venerable master, greater than the contemplation? 'Yes, there is something greater than contemplation'. 'Do, venerable master, tell me that?"

Purport: Contemplation is the process of firmly concentrating without being intercepted by any alien thought.

Section 7

विज्ञानं वाव ध्यानाद्भ्यो विज्ञानेन वा ऋग्वेदं विज्ञानाति यजुर्वेद् सामवेदमाथवणं चतुर्थमितिहासपुराणं पञ्चम वेदानां वेदं पित्रयः राशि दैवं निधि वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भृतविद्यां क्षत्रविद्यां नक्षत्रविद्याः सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाःश्च मनुष्याःश्च पशूःश्च वयाःसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गिषिलिकं धर्म चाध्म च सत्यं चानृतं च साधु चासाधु च हृदयः चाहृदयः चान्नं च रसं चेमं च लोकमसं च विज्ञानेनेव विज्ञानाति विज्ञानस्परास्वेति ॥ १॥

Vijnānam vāva dhyānādbhuyo vijnānena vā rigvedam vijānāti yajurvedam sāmavedamātharvam chaturmithāsa purānam panchamam vedānām vedam pritram rāshim daivam nidhim vākovākyamekāyanam devavidyām brahmavidyām bhutavidyām kshatrevidyām nakshtravidyām sarpadevajanavidyām divam cha prithivim cha vāyum chākāsham chāpashcha tejah - cha devāmsh cha manushyāshcha pashumshcha vayāmsi cha trinavanaspatinchchvāpadānyākitapatangapipilakam dhamam chādharmam cha

satyam chānritam cha sādhu chāsādhu cha hridayajnam chāhridayajnam chānnam cha rasam chenam cha lokamamum cha vijnānenaiva vijānāti vijnānamupāssveti || 1

Translation: Understanding assuredly, greater than contemplation. Verily, by understanding one understands the Rigveda, the speech assuredly greater than name; speech, verily, makes known the Rig Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the forth, the Itihāsa; Purāna, as the fifth, the grammer, the rules for the worship of the manes, mathematics, the science of the portents, the chronology, the logic, the science of the ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of the war, the astrology, the science of the snake-charming, and the fine-arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing, the unpleasing. The food and drink or taste, this world and yonder, all this one understands just with understanding. Meditate upon understanding.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो व स लोकान ज्ञानव-तोऽभिसिध्यति याव द्वज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Sa yo vijnānam brahmetyupāste vijnānavato vai sa lokāncha jnavato-abhisidhyati yāvadvijnānāsyagatam tatrāsya yathākāmachāro bhavati yo vijnānam brahmetyupāste asti bhagavo vijnānābhuya iti vijnānādvāva bhuyo astitt tanme bhagavān bravititi ||

Translation:— He who meditates upon understanding as if it were the Brahman, verily, attains the worlds of understanding, of knowledge as for as understanding goes; so far he has unlimited freedom he who meditates upon understanding as the Brahman."

'Is there venerable master anything more than understanding?' 'Yes there is something greater than understanding.' 'Do, venerable master, tell me that.'

Section 8

बलं वाव विज्ञानाद्भ्योऽपि ह शतंविज्ञानवतामेको बलवाना-कम्पयते स यथा वली भवत्यथोत्थाता भवत्युत्तिष्ठनपरिचरिता भवति परिचरन्तुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तिस्थं बलेन द्योबेलेन पर्वता बलेन देवमनुष्या बलेन पशवश्र वयाःस च तृणवनस्पत्यः स्वापदान्याकीटपतङ्गिपि।लिकं बलेन लोकस्तिष्ठति बलग्रपास्वेति ॥ १ ॥

Balam vāva vijnānādbhuyo-api ha shatam vijnānavatāmeko valavānākampayate sa yadā balee bhavatyathotthātā bhavatyuttishthan paricharitā bhavati paricharannupasattā bhavatyupasidan drashtā bhavati shrotā bhavati mantā bhavati voddhā bhavati kartā bhavati vijnātā bhavati valena vai prithivi tishthati valenāntariksham valena dyaurvalena parvatā valana devamanushyā valena pashavashcha vayāmsi cha trinavanaspatayah shvāpadānyākitapatangapipilakam valena lokastishthati valamupāssveti ||

Translation: - Strength assuredly is greater than understanding. A single man with strength causes

even a hundred men with understanding to tremble when a man becomes strong, then he rises; rising he serves; serving he approaches nearer, approaching nearer, he sees, hears, reflects, understands, acts and realises. Indeed the earth stands by strength; the sky by strength; heaven by strength; the mountain by strength; gods and men by strength; cattle and birds; grasses and trees; beasts down to worms; flying insects and ants; all nay, the world itself stands by strength. Meditate upon strength.

स यो बलं ब्रह्मेत्युपास्ते यावद्वलस्य गतं तत्नास्य यथाकाम-चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बला-द्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Sa yo valam brahmetyupāste yāvad valasya gatam tatrāsya yathākāmachāro bhavati yo - valam brahmetyupāsteasti bhagavo - balādbhuya iti balādvāva bhuyo - astiti tanme bhagavān bravitviti || 2

Translation:— He who meditates upon strength as Brahman goes as far as strength goes; so far he has unlimited freedom he who meditates strength as the unlimited freedom, he who moditates strength as the Brahman. Is there, revered master, greater than strength? Yea, there is something greater than the strength. Do revered master, tell me that.

Section 9

अन्नं वाव वलाद्भुयस्तस्माद्यद्यपि दश रात्रीनीश्नीयाद्यद्य ह जीवेद्थवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा

भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यनमुपास्वेति ॥ १॥

Annam vāva valādhuyastasmād yadyapi dasha rātrirnāshniyād yadyu ha jivedathavāadrashtā ashrotā - amanatā avoddhā akartā avijnātā bhāvatyathānnasyāyai drashtā bhavati shrotā
bhavati mantā bhavati boddhā bhavati kartā bhavati vijnāta
bhavatyannamupāssveti ||

Translation:— Food, verily, is greater than strength. Therefore, if anyone does not eat for ten days, even though he might live, yet, verily, he becomes a non-seer, non-hearer, a non-thinker, a non-understander, a non-doer and a non-knower. But when he takes food he becomes a seer, he becomes a hearer, a thinker, an understander, a doer and a knower. Reverence food.

स योऽन्नं ब्रह्मेत्युवास्तेऽत्रवतो वै स लोकान्वानवतोऽभि-सिध्यति यावदत्रस्य गतं तल्लास्य यथाकामचारो भवति योऽनं ब्रह्मेत्युवास्तेऽस्ति भगवोऽन्नादृभ्य इत्यन्नाद्वाव भूयोऽस्तीति तन्मे -भगवान्ब्रवीत्विति ॥ २ ॥

Sa yo annam brahmetyupāste-annavato vai sa lokān pānavato-abhisidhyati yāvadannasya gatam tatrāsya yathākā-machāro bhavati yo-annam brahmetyupāste asti bhagavo-annādbhuya ityannādvāva bhuyo-astiti tanme bhagavān bravitviti || 2

Translation:— He who reverence food as if it were the Brahman attains the wrolds supplied with food and drink. He is free to work as he wishes in the spheres within the reach of food since he reverences food as Brahman.' 'Is there anything, revered master, greater than food?' 'Yes, there is

something greater than food'. 'Do, revered master, tell me that?'

Section 10

आपो वावान्नाद्भूयस्यस्तस्माद्यां सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानिद्नाः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तिरक्षं यद्द्यौर्यत्पर्वता यद्देवमनुष्या यत्पश्चश्च वयाः सि च राणवनस्पतयः श्वापदान्याकीटपतः पिपीलिकमाप एवेमा मूर्ता अप उपास्वेति ॥ १ ॥

Āpo vāva annādbhuyasyastasmād vadā suvrishtirna bhavati vyādhiyante prānā annam kaniyo bhavishyatityatha yadā suvrishtirbhavatyānandinah prānā bhavantyannam bahu bhavisyatityāpa evemā murtā yeyam prithivi yadantariksham yat dyauryat parvatā yaddevamanushyā yat pashavashcha vayāmsi cha trinavanaspatayah shvāpadānyākitapatanga pipilikamāpa evemā murtā apa upāsasveti || 1

Translation: Water, verily is more than food. Therefore, when there is no good rain, living creatures are in ailment. Food will be scarce. But when there is good rains, living creatures become happy with the thought, 'food will be abandant.' Water solidified is the earth, (simitarly) that is this atmosphere, this sky, the mountains, gods and men, beasts and birds grass and trees, animals together with worms, flies, and ants; all these are just water solidified. Reverence water.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाः स्तृप्तिमान्भविति यावद्यां गत तत्रास्य यथाकामचारो भवित योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भयो भूय इत्यद्भयो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवी त्विति ॥ २ ॥

Sa yo-apo brahmetyupāsta āpnoti sarvān kāmāmstriptimān bhavati yāvadapām gatam tatrāsya yathākāmachāro bhavati yo-apo brahmetyupāste-asti bhagavoadbhyo bhuya ityadbhyo vāva bhuyo-astiti tanme bhagavān bravitviti || 2

Translation:— He who reverences water as Brahman obtains all his desires and becomes satisfied. He becomes free to work as he wishes in the sphere within the reach of water, as he reverences water as Brahman.

'Is there anything, revered master, greater than water?' 'Yes, there is something greater than water.' 'Do, revered master, tell me that? 2

Section 11

तेजो वावाद्भचो भ्रयस्तद्वा एतद्वायुमागृह्याकाश्चमभितपति तदाहुर्निशोचित नितपति वर्षिष्यति वा इति तेज एव तत्पूर्व दर्शयि-त्वाथापः सुजते तदेतदृष्वीभिश्च तिरश्चीभिश्च विद्युद्धिराह्यदाश्चरित तस्मादाहुर्विद्योतते स्तनयति वर्षिश्यति वा इति तेज एव तत्पूर्व दिश्चित्वाथापः सुजते तेज उपास्वेति ॥ १॥

Tejo vāvādbhyo bhuyastadvā etadvāyumāgrihyākāshamabhi tapati tadāhurnishochati nitapati varshishyati vā iti teja eva tad purvam darshayitvā athāpah srijate tadeta - durdhvābhishcha tirashchibhishcha vidyudbhirāhradāshcharanti tasmādāhurvidyotate stanayati varshishyati vā iti teja eva tat purvam darshayitvāathāpah srijate teja upāssveti ||

Translation: - Teja, (fire) verily is greater than water. For it seizes the wind and warms the ether. Then people say it is hot, it is burning hot, it will rain. Thus does teja show this sign first and creates water. So with lightnings flashing upwards and across the sky thunders roll. Therefore people say, there is lightning, there is thunder, therefore it will rain. Teja, indeed, first indicates this and creates water. Reverence the teja.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्मा-स्वतोऽपहतत पस्कानभिसिष्यित यावत्तेजसो गतं तत्रास्य यथाकाम चारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ववीत्विति ॥ २ ॥

Sa yastejo brahmetyupāste tejasvi vai sa tejasvato lokān bhāsvato-apa hatatamaskānabhisidhyati yāvattejaso gatam tatrāsya yathākāmachāro bhavati yastejo brahmetyupāsteasti bhagavastejaso bhuya iti tejaso vāva bhuyo astiti tanme bhagavān bravitviti ||

Translation: He who reverences Teja as Brahman being radiant himself, attains radiance shining worlds, freed from darkness. As far as teja reaches, so far he has freedom to work, as he reverences the teja as Brahman.

'Is there anything, revered master, greater than the teja?' 'yes, there is something greater than the teja'. 'Do, revered master; tell me that'. 2

Section 12

आकाशो वाव तेजसी भूयानाकाशे व सूर्याचन्द्रमसावुभौ विद्युत्रक्षत्राण्यिशकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणो-

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स्याकः शे रमतः अकाशे न रसत आकाशे जायत आकाशमिष्णायतः आकाशमुपास्वेति ॥ १ ॥

Ākāsho vāva tejaso bhuyānākāshe vai suryāchandamašā, vubhau vidyunnaksh itrānyagnirākāshenāhvayatyākāshena shrino-tyākāshena pratishrinotyākāshe ramata ākāshe na ramata ākāshe jāyata ākāshamubhijāyata ākāshamupāssveti |

Translation: Ether (or space) verily, is greater than teja. In space, verily are both sun and moon, lightning, stars and fire. Through space one calls out; through space one hears; through space one answers. In space one rejoices himself, in space one does not rejoice himself. In space one is born; unto space one is born. Reverence space.

स य आक'शं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाश-वतोऽपम्बाधानुहगायवतोऽभिसिष्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्-भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्बव त्विति ॥ २ ॥

Sa ya ākāsham b-ahmetyupāsta ākāshavato vai sa lokān prakāshavato a-sambādhānurugāyavato abhisidhyati yāvadākā-shasya gatam tatrāsya yathā-kāmachāro bhavati ya ākāsham brahmetyupāste asti bhagava ākāshādbhuya ityākāshādvāva bhuyoastiti tanme bhagavān bravitviti

Brahman, verily, attains the worlds full of light, unconfined and spacious. He is free to work as he wishes in the sphere within the reach of space, as he reverences space as Brahman. 'Is there anything revered master, greater than the space? Yea, there

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is something greater than the space.' 'Do, venerable master tell me that.

Section 13

स्मरो वावाकाशाद्भूयस्तम्माद्ययि वहव आसीग्न्न स्तरःतो नैव ते कङ्चन शृणु नि मन्वीग्न विज्ञानीरन्यदा वाव ते स्मरेयुरथ शृणुयुग्थ प्रस्वा न्नथ विज्ञानीरन्स्नरेण व पुत्रान्विज्ञानाति स्मरेण पश्चन्द्रमग्रमुपास्वेति ॥ १ ॥

Smaro vāvākāshādhhuyastasmād yadyapi bahava āsiranna smaranto naiva te kanchana shrinuvurna manviranna vijaniran yadā vāva te smareyuratha shrinuyuratha manvirannatha vijaniran smarena vai putrān vijanāti smarena pasi un smaramupāssveti || 1

Translation: Memory, verily, is greater than space. Therefore, if many assemble and if they have no memory, indeed would not hear anyone at all, they would not understand. But surely, should they have memory, then they would hear, think and know. Through memory, indeed, one understands one's son, and one's cattle. Reverence memory. 1

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्यस्य गतं तत्रास्य यथाकाः मच गे भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवातियति ॥ २ ॥

Sa y h smcram hrahmetyupäste yävat smarasya gatam täträsva vot äkamachä o bhavati yah smaram brahmetyupäste esti bhagavah smaradbhuya iti smaradväva bhuyo astiti tanme bhagavan bravitviti ||

Translation: He who reverences memory as Brahman becomes free to work as he wishes in the

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sphere within the reach of memory, he who reverence memory as if the Brahman. 'Is there anything, revered master, greater than memory?' 'Yea, there is something greater than memory.' 'Do revered master tell me that?'

Section 14

आज्ञा वाव स्मराद्भ्यस्याशेद्धो वै सारी मन्त्रातधीते कर्माणि कुरुते पुत्राःश्च पश्चःश्चे छ । इनं च लाक नम्र चे व्छ । आशाम्रपा-स्वेति ॥ १ ॥

Ashā vāva smarādbhuyasyāsheddho vai smaro mantrānadhite karmāni kurute putrā nshcha pushu nshchecnchata imam cha lokamamum checchata ashāmupassveti | 1

Translation: Ashā (Desire) assuredly is greater than memory. When kindled by desire memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the others. Reverence desire.

स य आशां ब्रह्मेत्युगास्त आशयास्य सर्वे कामाः समृष्यन्त्य-मोघा हास्याशिषो भवन्ति यावदाशाया गतं तत्वास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपा तेऽस्ति भगव आशाया भूय इत्याशाया बाव भूयोऽस्ताति तन्म भगपान्बशीत्वति ॥ २ ॥

Sa ya äshām brahmetyup ista āshayā asya sarve kāmāh samridhyantyamoghā has āshisho bhavanti ya vada shayāgatam tatrāsya yathā kāmāch iro bhavati ya āshām brahmetyupaste. asti bhagavā ashāyā bhuya ityashaya vā va bhuyo astili tanme bhagavān brabitviti

Translation: He who meditates upon desire as Brahman, gets all his desires are fulfilled, his prayers

do not go in vain. He is free to work as he wishes in the sphere within the reach of hope, as he reverences hope as Brahman.

'Is there anything revered master, greater than hope?'

'Yes, there is something greater than hope.'

'Do, revered master, tell me that.'

2

Section 15

प्राणी वा आशाया भ्यान्यथा वा अरा नामी समर्पिता एव सिन्त्राणे मर्वर समर्पितम् प्राणः प्राणेन यानि प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो आता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १॥

Prāno vā āshāyā bhuyān yathā vā arā nābhau samarpitā evamasmin prāne sarvam samarpitam prānah prānena yāti prānah prānam dadāti prānāya dadāti prano ha pitā prāno mātā prāno bhrātā prānah svasā prāna āchāryah prāno brāhmanah

Translation: Life-breath verily, is greater than hope, even as the spokes are fastened in the hub, so also on this life-breath all is fastened. Life moves by the life-breath. Life-breath gives life, it gives life to a living creature. Life-breath is one's father, mother, brother, sister, preceptor and is the Brahman.

स यदि पितरं वा मातरं वा भातरं वा स्वसारं वाचार्यं वा वास्त्रणं वा किञ्चिद्भुगमिव प्रत्याह धिनत्वास्त्वित्येवनमाहुः पितृहा में स्वमिस मातृ । वे स्वनिस आतृहा वे स्वमिस खसुहा वे स्वम्स्या-भार्यहा वे स्वमिस ब्राह्मणहा वे स्वमसीति ॥ २ ॥

Sa yadi pitaram vä mätaram vä bhrätaram vä svasäram vächäryam vä brähmanam vä kinchid bhrishamiva pratyäha dhik tvä - astvityevainamähuh pitrihä vai tvamasi mätrihä vai tvamasi bhrätrihä vai tvamasi svasrihä vai tvamasyächäryahä vai tvamasi brähmanahä vai tvamasiti

Translation:— If one answers unworthily to a father or a mother or a brother or a sister, or a preceptor or a Brahman, people say to him, shame on you, verily, you are a slayer of your father, verily you are a slayer of mother, brother, sister, preceptor and a Brāhmin.

अथ यद्य'येनानुन्क्रान्तप्राणाञ्चुलेन समासं व्यतिषन्दहेन्नै वैनं ब्र्युः पितृहासोति न मातृहासीति न स्रातृहासीति न स्वसृहा-सोति नाचायहासीति न ब्राह्मणहासीति ॥ ३ ॥

Atha yadyapyenänutcräntapränänchulena samäsam vyatishandahennaivainam bruyuh pitrihä - asiti na mätrihä - asiti na bhrätrihä asiti na svasrihä asiti nächäryahä asiti na brähmanahä;asiti]

Translation:— But if, when the life-breath has departed from them, one should even shove them with a poker and burn up every bit of them, people would not say to him: 'You are a slayer of your father, or your mother, or your brother, or your sister, or your preceptor, and or a Brāhmin.

भन्तान धर्मति सर्वाणि भन्नति स वा एष एवं पश्यन्नेव भन्तान एवं विज्ञानन्नतिवादी भन्नति तं चेद्ब्युरतिनाद्यसीत्य तिवाद्य-स्मीति ज्ञ्याननापह्नचीत ॥ ४॥

Prāno hyevaitani sarvāni bhavati sa vā esha evam pashyannevam manvāna evam vijānannativā li bhavati tam ched brusurativādyasityativādyasmiti bruyānnāpahnuvita || 4

Translation: Life-breath is all. Verily, he who sees this, thinks this, understands this, becomes an excellent speaker. Even if people should say to him, you are an excellent speaker he should say, 'I am an excellent speaker'. He should not deny it.

Purport:- From this above discussions it is dear that the absolutely great one remains beyond all these in the ascending-process. The next section will contain still higher view.

Section 16

एष तु वा अतिगद्ति यः सत्येनातिव इति सोऽहं भगवः सत्येनातिवदानीति सत्यं वि विजिज्ञासितव्यमिति सत्यं भगवी विजिज्ञास इति ॥ १॥

Esha tuva ativadati yah satyenātivaduti so - aham bhagavah satvenātivadaniti satyum tveva vijijnāsitavyumiti satyam bhagavo vijijnāsa iti || 1

Translation: But he, verily, speaks excellently, who speaks excellently of Truth. Revered master, then I would speak about the Truth unreservedly. But one must have sincere inquisitiveness to understand the Truth.

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Venerable master, I will sincerely try to understand the Truth.

Purport:- Truth in this center is to be understand as Paramārtha-satya. So here Nārada (disciple) expresses that he would be very sincere to try to understand the Truth. Therefore the Guru from now instructs the sistya about Truch which transcends the achievements of the material gains. It is only when an aspirant gets sincere inquistiveness for realising the Supreme Truth, the Guru imparts the secret-knowledge about the Supreme Divinity.

Section 17

यदा वै विजानात्यथ सत्यं वदति नाभिजाननसन्यं वरित विजाननेन सत्यं वदति विज्ञानं त्वेव विजिज्ञासिवव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

Yadā vai vijānātyatha satyam vadīti nāvijānan satyam vadati vijā anneva satyam vadati vijnānam tveva vijijnāsitavyamiti vijnānam bhagavo vijijnāsa iti ||

Translation: - Verily when one has realised the Supreme Reality, he does authoritatively speak of the Supreme Reality. Only he who got realisation of the Reality should speak about Hin. But one must have sincere inquisitiveness for realising the Reality.

Venerable master, I have sincere inquisitiveness to be enlightened about the Reality.

Section 18

यदा वे मनुतेऽथ विजानाति नामत्वा विजानाति मत्वेव विजानाति मतिस्त्वेव विजिज्ञासित्व्वेति मति भगवा विजिज्ञास इति ॥ १॥

Yadā vai manute - atha vijānāti nāmatvā vijānāti matvaiva vijānāti matistveva vijijnāsitavyeti matim bhagavo vijijnāsa iti ||

Translation: Verily, when one reflects and penetrates upon, he does understand the science of the Reality viz. philosophy of the Reality (true conception of Him). Without contemplation one does not gain the wisdom of Reality. Only after contemplation does one gain the wisdom of Reality. But one must have inquisitiveness for contemplation.' Venerable master, I sincerely desire to have contemplation.

Section 19

यदा वै श्रद्धात्यथ मनुने नाश्रद्धन्मनुते श्रद्ध्यदेव मनुते श्रद्धा त्वेत्र विजिज्ञासितव्येति श्रद्धां भगत्रो विजिज्ञा र इति ॥ १ ॥

Yadā vai shraddadhātyatha manute nāshraddadhanmanute shraddadhadeva manute shraddhā tveva vijijnāsitavyeti shraddhām bhagavo vijijnāsa iti ||

Translation: Verily, when one imbibes intuitive Faith, then only he contemplates. One who has not imbibed intuitive faith cannot contemplate. One who has imbibed Faith alone really contemplates. But one should have inquisitiveness how to imbibe such Faith.

Venerable master, I have great thirst to culture Faith.

Purport: Shraddhā is the firm attachment to the Godhead. So it is the constitutional quality of the soul. In Bhāgavatam¹: 'In association with holy persons (My devotees) one gets chance for listening to the discourses pregnant with My Transcendental Potency. Spiritual enlightenment no doubt enlivens the heart and enchants the ears of an aspirant. Listening with rapt attention to those soul-enlivening Narations of My Glorious Pastimes gives rise to unshakeable Faith in Me.....'² 1

Section 20

यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठञ्छ्दधाति निस्तिष्ठः न्नेव श्रद्धाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिञ् ज्ञास इति ॥ १ ॥

Yadā vai nistishthatyatha shraddadhāti nānistishthanchhraddadhāti nistishthanneva shraddadhāti nishthā tveva vijijnāsitavyeti nishthām bhagavo vijijnāsa iti || 1

Translation: Verily when one is spiritually enlightened and becomes steadfast, then only he truly possesses Intuitive Faith. One who has not spiritually enlightened and becomes steadfast, cannot nave Faith. Only he who has such spiritual enlightenment and steadfastness, truly has imbibed Intuitive Faith. But one should have yearning for

^{1.} vide III. 25.25

^{2.} Further pl. see my Sanatana Dharma spages 83 to 100 of the let Ed.

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acquiring such spiritual enlightenment and become steadfast.

Venerable master, I do sincerely endeavour for acquiring such spiritual enlightenment and to become steadfast.

Purport: Spiritual enlightenment and steadfastness stand for earnestness in obediently listening to the preceptor with a view to attaining Subjective Realisation of the Supreme Divinity.

Section 21

यदा व करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव कृत्वैव ⁽नस्तिष्ठति कृतिस् वेव विजिज्ञातितव्येति कृतिं भगवो विजि-झाम इति ॥ १ ॥

Yadā vai karotyatha nistishthati nākritvā nististhati kritvaiva nistishthati kritistveva vijijnāsitavyeti kritim bhagavo vijijnāsa iti || 1

Translation: Verily when one performs those spirituatrites that are conducive to institute spiritual Faith, imbibes steadfastness. Without culturing those spiritual rites one cannot imbibe steadfastness. Only by culturing such spiritual rites, one imbibes steadfastness. But one must acquire sincere habit to culture those spiritual rites.

Venerable master, I do endeavour for culturing those spiritual rites.

Purport: There are sixtyfour types of Shāstric injunctions and by observing them strictly one imbibes spiritual merit. Of these 64 types nine are

very important as stated by Sri Prahlada. The devotional service to Lord Vishnu by observing the nine-fold features of Bhakti viz. (i) Hearing the Names and Glorious Pastimes of His (from the holy lips of a genuine devotee), (ii) chanting Them with steadfastness, (iii) constant remembrance of Him; (iv) regular service to His Lotus Feet (i.e. waiting upon Him (v) worshipping Him, following the Vedic, rites, (vi) uttering panegyrical hymns before Him, (vii) servitude to Him as a most faithful servitor, (viii) serving Him in a mode of close affinity that of a bosom friend, (ix) Total selfsurrender with offering one's own belongings to Him. Of these again five are most essential (1) sat-sanga: association with the single-minded devotees, (2) taking recourse to chanting Divine Krishna Nāma, (3) worshipping the Shrimurti of Godhead steadfast devotion. (4) hearing Srimad Bhāgavatam: the Transcendental Pastimes of Sri Krishna and (5) Mathurāvāsa: to live at a holy place hallowed by the Anecdotes of the Godhead. These lead to God-realisation.

Section 22

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुख-मेव लब्ध्वा करोति सुखं विव विजिज्ञासिद्यमिति सुखं भगवी विजिज्ञात इति ॥ १ ॥

Yada vai sukham labhate atha karoti nasukham labdhva karoti sukhameva labdhvā karoti sukham tveva vijijnāsitavyamiti sukham bhagavo vijijnāsa iti ||

^{1.} Bh. VII. 5. 23-24

Translation: When one gets happiness or bliss, then only one does activities. without getting happiness one does not act. Only on getting happiness one does activities. But one should have discriminating faculty to understand what is real happiness.

Venerable master, I am very much inquisitive to know distinctly that real happiness or bliss.

Purport: So long one does not yearn for spiritual B'iss or happiness one does not culture those devotional rites. So it is clear that one does not imbibe spiritual Faith without having a thirst for Divine Bliss. A karmi looks for worldly or celestial happiness so he cannot have true faith in divinity. A jnāni only out of fear of the worldly misery viz. for cessation of sorrows looks for salvation there also he does not possess spiritual Faith. Whereas it is only a devotee of God who extremely feels a thirst for Divine Bliss, he alone possesses spiritual Faith. And therefore he is not satisfied with any other gain except the Divine Krishna-Prem because Sri Krishna is the Essence (Raso vai sah).

Section 23

यो वै भूमा तत्सुखं नाहपे सुखनस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवा विजिज्ञास इति ॥ १ ॥

Yo vai bhumā tad sukham nālpe sukhamasti bhumaiva sukham bhumā tveva vijijnāsitavya iti bhumānam bhagavo vijijnāsa iti || 1

Translation: The Infinite Being is only Blissful.

There is no Bliss in anything finite. Only the Infinite

Being is Blissful. One should have good disposition for realisation of the Infinite Being.

Venerable master, I am very much inclined, to realise the Infinite Being.

Purport: Bhuman: the Paramount or Infinite Being or it denotes that Reality Whom one cannot conceive anything greater in magnitude or in value—He is the All-inclusive Reality. He alone is Unequalled, Unlimited and Un surpassed Bliss-Embodiment. He is the Summit of Vedānta and the Final Goal of all religious and Philosophical concepts. He is the quintessence (Raso vai sah). And Sri Nandanandan Krishna is Akhila rasāmritamurti.

Section 24

यत्र नान्यत्पश्यित नान्यच्छ्यो त नान्यद्विजानाति स भूत्राध्य यत्रान्यत्रश्वत्यन्यच्छ्यो यत्यद्विजानाति तदस्य या वै भूमा तदस्यत-मथ यदस्य तन्मर्त्य स भगाः किन्निन्त्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नोति ॥ १ ॥

Yatra nänyat pashyati nänyucchrinoti ninvatvijänäti sa bhumäutha yutranyat pushyatyunyucchrinotyanyudvijänäti tadulpam yo vai bhuma tadamritamatha yudulpam tunmartyam sa bhagavah kasmin pratishthitu iti sve muhimti yadi vä na mahimniti

Translation:— On attaining Whom one sees nothing else, hears nothing else, knows nothing else He is the Infinite Being. But so long there is observation of something else; hears something else, knows something else that is the finite. Verily, the Infinite Being is Nectarine, Blissful and Transcendental but the finite is the mortal being.

Venerable master, how is He stabilised? Is He Self-some: eternally existing with His Transcendental Personality and possessing All-Inclusive Divine Potency or is He devoid of any such supermundane characteristics?

Purport: One who attains the Supreme Personality of Godhead observes everything as Ishvāra.1 So long there is an observation of a second entity, how one can reach the Goal? one finds in the case of Dronāchārya testing his disciple Arjuna as: 'What do you see my dear'. Arjuna replied, I see a tree. 'Next'. 'I see a bird',. 'Next', I see two eyes of a bird, 'next', I see only one eye of a bird. Alright, now aim to your target." Arjuna reached his target. Thus we find without unalloyed devotion one cannot reach the Infinite Being. Bhagavata says. "He who visualises through his untainted soul's eyes his most Beloved Lord Sri Krishna, sees His Glories in every being, (Nay, in every particle of dust) and every being enshrined with devoutness in His service, is the foremost among the devotees."

The most worthy disciple is also equally clever so he puts a pertinent question whether the Infinite is with His Transcendental Personality with His All-comprehensive Divine Potency or is He devoid of all such qualities. In other words whether He is the Divya-mangala-maya Purusha or He is merely an Abstract and Attributeless Brahman. (i) alpa: finite being: here denotes an unenlightened person or trivial in contrast with the realisation of Bhuman.

^{1.} ishvā vāsyam idam sarvam vide Iso. U. 1

^{2.} Bh. XI. 2.45

For, one who has realised Bhuman dwells in the infinite Bliss that is never abrogated.

गो अश्विमह महिमेत्याचक्षो हिस् हि। एयं दासभ य क्षेत्राण्याः यतन ने। ति नाहमेत्र ब्रजीनि ब्रजीमीति होत्राचान्यो क्षन्यस्मिन्प्रति-ष्ठित इति ॥ २ ॥

Go-ashvamiha mahimetyächakshate hastihiranyam däsabhäryam kshetränyävatanäniti nä hamevum bravimi bravimiti hovächänyo hyunyasmin pratishthita iti || 2

Translation: Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses 'greatness'. 'I do not speak thus; I do not speak thus', said he, 'for in that case one thing is established upon another.

Purport: The Infinite is not existant with the support of something else but He is established in His Own Self. He is Self-some, Self-supported. He is with His Transcendental Personality possessing All-comprehensive Divine Potency but inconceivable through empiricism.

Section 25

स एवाधस्तात्म उपरिष्ठात्स पश्चात्म पुरस्तात्स दिभिणतः स उत्तरतः स एवेदः सर्वभित्यथातोऽहङ्कागदेश एवाःमेत्रास्तादहग्रुपरि-ष्टादहं पश्चाःहं पुरस्तादहं दक्षिणतोहग्रुऽत्तरताऽहमेवेदः सर्वमिति ॥

Sa evādhastāt sa uparishtāt sa pashchāt sa purastāt sa dakshinatah sa uttaratah sa evedam sarvamityathāto - ahamkā-rādesha evāhamevādhastā lahamuparishtād sham pashchādaham purastādaham dakshinato-ahamuttarato-ahamevedam sarvamiti | 1

Translation: That Infinite Being is in below, He is in above. He is in behind, He is in front. He is in the south, He is in the north, He is indeed, all-through pervading whole world He in His Personal. statement mentions: 'I am in below. I am in above. I am in the west, I am in the east, I am in the south, I am in the north, I am indeed, pervading all through the world'.

Purport: (vide Gita X). For the beginning half refer to M. U. 11,2.11.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादातमा पश्चा दातमा पुरस्तादातमा दक्षिणत आत्मोत्तःत आत्मेवेदः सर्वमिति स वा एष एवं पश्यन्तेवं मन्वान एवं विजानन्नात्मःतिरात्मक्रीड आत्मिमिथुन आत्मानन्दः स स्वराङ् भर्यात तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथातो विदुग्न्यराज नस्ते क्षय्यलोका मवन्ति तेषाः सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

Athāta ātmā desha evātmai vādhastādātmoparishtā dātma pashchā dātmā purastād ātmā dakshinata atmottarata ātmaivedam sarvamiti sa vā esha evam pashyannevam manvāna evam vijānan ātmaratih - ātmacridā - ātmamithuna - ātmānāndah sa svarād bhavati tasya sarveshu lokeshu kāmachāro bhavatyatha ye - anyathā ato viduranyarājānaste kshayyalokā bhavanti teshām sarveshu lokeshvakāmachāro bhavati || 2

Translation:— The Self-realised Guru now instructs the aspirant soul that he should know that the Infinite Being is in below, He is in above, He is in behind, He is in front, He is in the south, He is in the north and He is indeed, Pervading all-through the whole world.

Sa va-esha evam: this is the approach of one group of aspirants, whereas there is indeed another group of persons which on visualisation contemplates upon the Transcendental Personality of Godhead and being saturated with devotion they feel extremely delighted in rendering unalloyed service to that Lord of Love, they in their state of vastusiddhi join with the Transcendental Sports of that Lord of Love (atmacridā), nay, they (who are so fortunate indeed) imbibing Rāgānugā-Bhakti in their self-some divine nature of Gopi-bhava serve that Lord of Autumnal Moon (atmamithunah) and they feel intoxicated by attending to that Blissful Sports at the sole pleasure of that Beloved Witty Connoisseur (atmanandah). Ah, such a most fortunate one supremely great amongst the crest jewel devotees; has absolute freedom in all the worlds.

Whereas those who know otherwise than this are heteronomous; they have perishable worlds; in all worlds they will have no freedom.

Purport:— In the previous section I am below... etc... are referred to and the Māyāvādis might have misconstrued that the 'I' refers to jiva-ātmā therefore to root out that misconception in this section it is clearly stated that that Self-some 'I' is the Supreme Reality Who is without a second, encompassing everything and He is delighted in His Own Self-some Potency which we shall learn from the following chapter viz. the 8th.

Besides we find in the Section 24 Nārada asked whether that *Bhumā*: is the Transcendental Personality possessing All-inclusive Divine Potencies or is He

devoid of any such super-mundane characteristics. In reply to that the divine preceptor here clears out, that one group of aspirant merely observes His sarvam-khalvidam Brahman svarupa and worships Him in His Pratikarupa. Whereas sa vā esha evam clearly indicates that besides them there is another group who visualises and contemplates upon that Satchidānanda Vigraha: Akhila-Rasāmrita-Murti and as per their respective self-realised and unalloyed spiritual loving sentiment (bhāva) they render their unalloyed service to the Lord of Love-Transcendent. And they are as such: (a) ātmarati, (b) ātmakridā, (c) ātmamithuna and (d) ātmānandah. Now (a) ātmarati, (b) ātmakridā, (c) ātma-mithuna and (d) atmananda all these four are augmented in the love-laden poignant bosom of Madhura-rasa (Gopi-bhāva) cogently flow only towards the 'Akhila-rasāmrita-murti' Vrajendranandan Sri Krishna Who is Avatāri, the Supreme Lord parexcellence (Krishnastu bhagavān svayam). (A) In Dandaka forest (Ramayana) one finds that the Rishis ātmarati (passionate love) for Sri Rāmachandra but Sri Rāmachandra could not be the Receipent of that Love. Therefore they were blessed to be born at Mathurā as the Yajna-patnis who could run with the poignancy of their passionate Love to Sri Nandanandan Krishna and even then they could not have the atmacrida or atmamithuna with Him.

- (B) Atmacridā: Thousands of Gopis joined in Rasa-kridā hand in hand with Sri Krishna.
- (C) Atmamithuna: The principal Gopis and their close associates could only enjoy sambhoga-

the Queens of Dvārakā could not enjoy such Lovedalliance with Him. (D) ātmānanda: one's Lovedalliance with Sri Krishna is only for His sole pleasure. At His pleasure She feels Bliss. This is Leelā Svayamvara-rasam labhate jayashrih with only His Predominated Moiety Sri Rādhā, the Hlādini-Potency of Swayam-rupa Sri Krishna. All these four types of services are rendered by the Rāgātmikā Associate Gopis who are direct Emanations from Predominated Moiety Sri Rādhā.

The Body of the Godhead appears similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, Who is Sri Krishna, is Absolute Chetan, and therefore His Form of Body is also Absolutely Chetan. To the ignorant who is bound by senseexperience He looks like a human being; to the Selfrealised He is the Supreme Divine Form peculiar to Himself, completely independent of any conception of a body or form of this phenomenal world. So when the scriptures, particularly the Bhāgavatam mention about the Vraja Gopis, they must not be imagined to be lustful or like the women-folk of this world. A man or a woman in his or her physical body can never contact the Divinity. A soul freed from māyik bondage can alone attain the Feet of the Supreme Godhead Sri Krishna. In bondage, none can know Him, much less be blessed by His Transcendental Embraces: While discussing about Rāgātmikā-Bhakti and in its wake Rāgānugā-Bhakti one must not forget all the different stages of spiritual

practices, starting from Sraddhā upto Rāga and Anuraga. One should attain sufficient spiritual eligibility in order to follow those super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with or in respect of which one must not think in terms of mundane lust. There is a possible danger for ordinary human beings who have generally given to bridled or unbridled sensual lust, to imagine something unwholesome in the Erotic Love of the Gopis towards Sri Krishna. Lord Sri Chaitanya has declared that Sri Krishna is served properly only by the denizens and especially the milk-maids of Vraja, and that it is not possible for anyone who is not perfectly free from sin to realise the nature of such service. It is necessary to pass through a regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By attaining such a condition we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. This service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere, submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent Teachers, one is enabled to attain such a perfect purity of mind. The Absolute Truth manifests Himself of His Own accord, for He has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after Himself.

Devotees who are desirous of ascending the terrace of Prema, should remember a few points even before entering the field. Firstly, they must know it for certain that the form of Krishna, the form of Krishna's Name, the form of the service to Krishna, and the form of Krishna's servants are eternally free and spiritual; Krishna, His Abode and His paraphernalia are all spiritual and beyond the grasp of māyā. No mundane consideration exists in Sevā or Service. The seat, room, garden, forest, the Yamunā and every other thing of Krishna are spiritual and hence unconnected with matter. must further be aware of the fact that this belief of their is not a blind worldly-faith—it is absolutely true and eternal. The exact forms of all these do not in truth manifest in this earth. Such ideas may perpetually reign in the pure heart of a perfect devotee. Here, the fruit of all these spiritual practices is self-realisation. Those who have realised the Form of Krishna as well as of the irown self, do ere lo gattain vastu siddhi (enter the eternal Pastimes of Krishna in the spiritual Kingdom and gain personal service to Krishna.) Here in this world, devotees can only get a glimpse of those non-etherial things. The first stage to it is freedom from the bondage of $m\bar{a}y\bar{a}$ —the climax is Prema. The female form of the human soul is not a material form. The relation between the human soul and Sri Krishna is not the relation between the material female form and its corresponding male form. The Amorous Pastimes of Sri Krishna with milkmaids of Vraja are not the amorous pastimes between male and female

of this world. The Amorous Pastimes of Sri Krishna are not a projection of the deranged brain of a sensualist. The amours of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they imagine that it does not exist in the realm of the Absolute in the perfectly wholesome form?

It is because we choose to regard as material the female form of the soul that we are shocked at what we suppose to be the shameless sensuous proclivities of the transcendentalists.1 Lord Sri Krishna said to Uddhava: 'Those who received Gopi-deha i.e. supra-mundane spiritual body of a Braja-gopi, through Prema, and were then born in Braja and finally liberated from mundane associations through special attachment for Me caused by their intense longing in the wake of the association of Bhāvas of My Eternal Dearest Ones like Sri Rādhā and Others, realised Me in Gokula, Which is beyond the scope of the limited phenomenal worlds.' So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sensuousness, so long as an individual misidentifies his true self with this gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the spiritual transparency of Sri Rādhā-Krishna Prema. Eligibility demands absolute effacement of man-woman conception from the thoughts of an individual before

^{1.} Bb. 1X. 12.8

he or she can realise the supreme beauty of the DIVINE SEX. When the soul soars in the higher realm of burning feelings with passionate Love for Sri Krishna augmenting the Bhāva of Braja-Gopi, which may awaken normally and naturally in the heart without any forged imagination, such a soul cannot be kept any more, restricted by scriptural regulations and more human reasoning—The soul transcends them all in its spiritual flight in the Realm of Bhāvas—Waves of Feelings. While maintaining a normal and restricted life of spiritual practices in body and words, the individual, in whom the intense longing for the Bhāvas of the Rāgātmikā Eternal Associates of the Lord is awakened, conceives mentally, in accordance with the genuinely awakened siddha-deha—a Braja-bhāva that of a Gopi a siddha-deha—a permanent spiritual body, which shall correspond to and be favourable and fit for serving the Lord under guidance of the dearest one of the meanest Associates of Lord Krishna. In whom an eager longing for Rāgānugā-Bhakti in the Sādhanā-stage is awakened, such one thinks of a permanent and spiritual body within, corresponding to the particular category of Sthāyi bhāva of madhura-rati as an eternal Maid and the body so conceived becomes that of a lady. mentally conceived Bhāva-deha, i.e. a body of feelings towards the Lord, has absolutely nothing to do with the physical body of a sādhaka be it male or female. The siddha-bhāvadeha, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord in the wake of the feelings of a Braja-Gopi may be

either that of a male or that of a female. The female concept of the soul must be completely differentiated from any conception of male or female in this phenomenal world. The language sounds similar, but the subject is of entirely different plane. In the Gaudiya Vaishnavism, Madhura-Rati the highest form of Prema, and an individual soul even in the stage of Rāgānugā-Bhakti in the wake Rāgātmikā-Bhakti considers herself as a mind, called manjari, under the guidance of the dearest Rupa-Manjari and others who, in their turn, subservient to Sri Lalitā-Visakhā-Citrā-Indurekhā-Campakalatā - Rangadevi - Tungavidyā - Sudevi-the Eight Sakhis, and Counter-parts of Sri Rādhā Who is the Counter folt of the Whole Divinity, Krishna being the firt or Beloved of all. They are all engaged in the aprākrita service of their Beloved, for His Absolute pleasure and of none else. is complete self-effacement on their part as regards their own pleasure in the supreme service of the Lord. Their cent-per-cent satisfaction lies in the absolute pleasure of their Beloved alone. So, an individual soul, in Rāgānugā-Bhakti augmenting Madhura-rati may have the spiritual body of a male or a female independent of one's physical body in this world. Hence a sādhaka in Rāgānugā-Bhakti may be a man or a woman in this physical world, but does develop the supra-mundane aprākrita or nonearthly body of a Gopi, called Manjari, if his or her Raga or attachment is awakened in the wake of the Braja-Gopi. The physical body in this world can never reach the Feet of the Lord, much less join in

His Pastimes. It is only in a siddha-deha (eternal body of pure chit, conceived as a Gopi) that the soul progresses in Rāgānugā-Bhakti. When this happens. the individual then contemplates mentally in the stage of Rāgānugā-Bhakti a spiritual body as a Gopi, more technically a Manjari, with a particular name, conception of her form, and beauty, her particular age, her costumes, her specialised service or Sevā, her grove or kunja where she receives and serves the Divine Couple in the special bhava such as Madhya or dhira-madhya, etc., and the special characteristics of her Beloved as Nāyaka. Thus considering one's siddha-deha, the individual in Rāgānugā-Bhakti meditates inwardly, looking upon himself or herself as a Hand-maid of Sri Rupa-Manjari, Who is the personification of the rupa, i.e. beauty of Sri Rādhā. which Beauty is, in its turn, the projected Absolute Beauty of the Absolute Lord Krishna. Sri Rupa-Manjari guides the individual Hand-maid in the specialised service of Sri Rādhā-Krishna, the Divine-Couple.

But those who merely imitate this or uktaprakārāt anyena prakarena upāsate follow other path of approach to the Supreme Divinity they all cannot get total freedom. They may reach certain higher regions but not beyond the range of desolation.¹

^{1.} Rangaramanuja also says: ātma-ramana: stri-sambhaga-pritihi and avarāl; vidhinishedhakimkara na bhavati so there is an agreament of Rāga-mārga and Madhura-bhāva even in Rangaramanuja's conception.

TWELVE ESSENTIAL UPANISHADS [VII.26.1

Section 26

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मत- स्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो वलमात्मतो विज्ञानमात्मतो ध्यानमात्मतिश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्मी- ण्यात्मत एवेद् सर्विमिति ॥ १ ॥

Tasya ha vā etasyaivam pashyata evam manvānasyaivam vijānata ātmatah prāna ātmata āshātmatah smara ātmata ākāsha ātmatasteja ātmata āpa atmata āvirbhāvatirobhāvāvātmato annamātmato balamātmato vijnānamātmato dhyānamātmatashchittamātmatah samkalpa ātmato mana ātmato vāgātmato nāmātmato mantrā ātmatah karmānyātmata evedam sarvamiti | 1

Translation:— One who perceives, conceives and realises this ontology of Supreme Personality of Godhead knows very well that Ātman. The *Bhumā Purusha* is the Substratum of the prāna, hope, memory, ether, heat, water, creation and desolation, food, strength, understanding, contemplation, thought, determination, mind, speech, name, sacred hymns, ritualistic performances, indeed all this world.

Purport:— In the previous chapter all these prāna, hope, memory etc. which were recognised as the substratum but here it is clear that the Brahman is the Substratum of all of them. In the Gitā we find: Lord says, 'Whatever object is conspicuous by virtue of its granduer, glory, might, sublimity' beauty or loveliness, has its origin, in a fragment of My Divine Splendour. Suffice it to say that I am

the Seed of all beings. Without Me, nothing can exist.'

तदेष श्लोक:-

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् । ' सर्वे ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ॥ इति ॥

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्रेकादशः स्मृतः शतं च दश चैकश्र सहस्राणि च विश्शतिराहार-श्रुद्धौ सन्तश्रुद्धिः सन्त्रश्रुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वप्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमा-रस्तः स्कन्द इत्याचक्षते तः स्कन्द इत्याचक्षते ॥ २ ॥

Tadesha shokah:

Na pashyo mrityum pashyati na rogam nota duhkhatām sarvam ha pashyah pashyati sarvamāpmoti sarvashah iti || sa ekadhā bhavati tridhā bhavati panchadhā saptadhā navadhā chaiva punashchaikādashah smritah shatancha dasha chaika-shcha sahasrāni cha vimshati-rāhārashuddhau sattvashuddhih sattvashuddhau dhruvā smritih smritilambhe sarvagranthinām vipramokshastasmai mriditakashāyāya tamasaspāram darshayati bhagavān sanatkumārastam skanda ityāchakshate tam skanda ityāchkshate ||

Translation:— On this there is the following verse: 'The seer knows no death, nor illness nor any sorrow, He knows everything and obtains all entirely. He (the Bhumā-Being) is onefold, threefold, five-fold, seven-fold and also nine-fold.

Again, he is declared eleven-fold, also hundred and ten-fold, also a thousand and twenty fold. Purity of food sanctifies the heart and when the heart is made holy perennial contemplation is possible. In that tranquillity there is pure contemplation of Divinity, there, one cuts asunder the knots of worldly bondage. To such a one who has his stains wiped away, the most venerable Sanatkumāra shows the other shore of darkness. Him people call 'Skanda'—yea they call him 'Skanda'.

Purport:— A clean mirror alone can reflect the face perfectly. So in a pure and tranquil mind only the *Bhumā-Purusha* can be contemplated and thereby only one can cut asunder his worldly bondage. Without having the vision of God one cannot get rid of 'samsāra'.

The term āhāra-shuddhi is the lawful acquisition of food and taking it in pure condition under religious rules i.e., the Mahāprasādam. Gitā says:1 chāmedyam bhojanam tāmasapriyam; amedhyam are flesh and blood, and unholy such as onion, garlic, fish, intoxicants such as wine, tobacco, tea, coffee, hump, opium etc. These are dear to the persons of tamasic nature. Those who are willing to have eternal well-being must take only sattvike food. But the devotees of Vishnu are not pleased with that, they refuse to accept any food that is not offered to Lord. They take His Prasadam. Food which is not offered to God or cooked by unclean and ungodly persons are unholy. So an aspirant cannot take eatables from hotels, shops and even from house-holders who are not strictly Godlyminded.

Skanda: A man of intuitive wisdom who helps others to leap over the ocean of samsāra.

^{1.} wide X. vii. 10

CHAPTER VIII Section 1



हरि: ॐ। अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टन्यं तद्वाव विजिज्ञासित-न्यभिति ॥ १ ॥

Harih Aum, atha yadidamasmin brahmapure daharam pundarikam veshma daharo - asminnantarākāshastasmin yadantastadanvesh thavyam tadvāva vijijnāsitavyamiti || 1

Translation:— In that Transcendental Plane (Brahma-pure) there is a fortress where in that Lotus-like most confortable sanctum sanctorum ever dwells the Supreme Godhead Param - Brahman Bhumā Purusha and also here in the small space of the heart viz. in the cavity of the heart there dwells the jivātmā associated with Paramātmā (asminbhutākāshe parabrahmākhya ākāsho vidyate)—now both of them viz. the Para - Brahman and the jivātman—that to be sought, for that assuredly, is what one should desire to understand.

Purport:— Sri Madhvāchārya says: (1) Brahmapura: brahmākhyam puram purnatvat - puramiti
param brahma brahmanah puramiti shariram chobhayam—puram: brahma - uchyata: - yatpundarikam
purama dhyasamstham yadidam shariram tadetadadyam devasadanam: i.e. In that transcendental place
there is a most effulgent fortress where the ParaBrahman dwells. (2) daharo: asminnantarākāshastasmin..... ityākāshashavdena bhutākāshe vivikshatah
kim tatra vidyata ityasyayam pariharah asminbhu-

tākāshe parabrahmākhya ākāsho vidyate i.e. In the fortress of this body there dwells the jiva-soul along with Paramātmā.

Rangam Rāmānuja also states that tad-ubhayam: to know both of them (Paramātmā and jivātmā one should take recourse to shravana-manana etc. the Brahmasamhitā: 'There exists a Divine Lotus of a thousand petals, augmented by millions of filaments, in the Transcendental Land of Goloka. On its whorl exists a Divine Throne on which is seated Sri Krishna playing on His Flute Who passionately loved by the Cupid Vraja-Gopis.' There are two methods of approaching the Supreme Divinity referred to in the previous chapter viz. observing the All-pervasive abstruse Brahman and the Sacchidananda Vigraha with all His majesty, might, glory, beauty, wisdom, and supremacy. But those who approach the first one they are at a quagmire. So in this chapter the 2nd method is elaborated.⁸

तं चेद्ब्र्युर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ-स्मिनन्तराकाशः किं तदत्र विद्यते यदन्वेष्टच्यं यद्वाव विजिज्ञासित-च्यमिति स ब्र्यात् ॥ २ ॥

Tam ched bruyuryadidamasmin brahmapure daharam pundarikam veshma daharo-asminnantarākāshah kim tadatra vidyate yadanveshtavyam yadvāva vijijnāsitavyamiti sa bruyat || 2

^{1.} vide V. 26

^{2.} vide Bh. X. 14.4 and Gifa VII. 24

^{3.} ākāsha a=samantat kāsata prakāshataiti utpatyā paramātmaparah.

यावान्वा अयमाकाशस्तावानेषोऽन्तहृदय आकाश उमे अस्मि-न्द्यावापृथिवी अन्तरेव समाहिते उभाविश्रश्च वायुश्च सूर्याचन्द्रमसा-वुमौ विद्युनक्षत्राणि यच्चास्येहास्ति यच नास्ति सर्व तदस्मिन्समाहित-मिति ॥ ३ ॥

Yavānvā ayamākāshastāvānesha - antarhridaya akāsha ubhe asmin dyāvāprithivi antareva samāhite ubhāvagnishcha vāyushcha suryāchandramasāvubhau vidyunnakshatrāni yacchāsyehāsti yacha nāsti sarvam tadasmin samāhitamiti || 3

Translation:— Then the disciples ask the preceptor, kindly enlighten us in respect of that Supreme Divinity Who dwells in that most effulgent Lotus within that fortress of the Transcendental-plane and also the jiva-ātman who dwells in the small cavity of the heart along with the Paramātmā. Secondly kim tadatravidyate why the Paramātman also dwells alongwith the jiva-ātman. Anyhow whatever to be sought for in regards to this and whatever to be solemnised everything kindly unfold unto us.

The preceptor replies: Qualitatively the Paramātman and the jivātman are the same. As the Lord moves in and out of the Divine-regions as well as the mundane worlds so also the jiva-souls may move about all those worlds. The Lord with the fragment of His Divine-splendour exists within the fire and wind, sun, and moon lightning and stars accordingly the jiva-soul too may subjugate them to his sense-gratification. What one has gained here and what has not possessed everything is contained within the 'dahara ākāshe' i.e. jiva-soul having

gained this human birth may attain everything else in that Brahman realisation.

Purport:— When the sincere disciple asks, the preceptor speaks that qualitatively both, the Lord and the jiva are the same but not quantitatively. (ii) dyāvāprithi vyādishavdalakhitam bhogyaghoga sthānabhogopakaranam agnisuryādishavdalakshiti bhoktrivargākhya tadāshrita ityarthah'—Rangarāmānuja. (iii) Yacchāsya-hāsti yaccha nasti sarvam tat bhogya jātamasmin daharākāshe samahitamityartha laharākāshe niratishayabhogya iti yāvat || 2-3

तं चेद्ब्र्युरस्मिरक्चेदिदं ब्रह्मपुरे सर्वैर समाहितः सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति प्रध्वश्सते वा किं ततोऽ-तिशिष्यत इति ॥ ४ ॥

Tam ched bruyurasmim shchedidam brahmapure sarvam samāhitam sarvāni cha bhutāni sarve cha kāmā yadaitajjarā vāpnoti pradhvamsate vā kim tato-atishishyata iti || 4

Translation: The disciple asks: If that jivaātmā within whom the Paramātma dwells in Whom is contained everything all the beings as well as the fulfilment of all the desires—now when old age overtakes him or when death takes place what is left over therefrom?

Purport:— Brahmapure: It denotes Brahman vide purport of the 1st mantra of this Chapter. Secondly, the jiva-soul neither is polluted nor adulterated even during the stage of bondage. He is not lost of his essential chit-potency and that essential chit-potency beholds the Paramātmā within

VIII.1.5] CHANDOGYA-UPANISHAD

him. Paramātmā although remains alongwith the soul, yet He never can be subjected by māyā and therefore it is Brahma-pura—transperant place where they remain.

The disciples doubt is, when body is decayed or death comes to one what can service be at the body's end?

स ब्र्यानास्य जरयैतन्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः सनाहिता एष आत्मापहतपाप्मा विजरो विमृत्यु-विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५॥

Sa bruyānnāsya jarayaitajjiryati na vadhenāsya hanyata etat satyam brahmapuramsmin kāmāh samāhitā esha ātmā apahatapāpmā vijaro vimrttyurvishoko vijighatso apipāsah satyakāmah satyasankalpo yathā hyeveha prajā anvāvishanti yathānushāsanam yam yamantamabhikāmā bhavanti yam janapadam yam kshetrabhāgam tam tamevopajivanti || 5

Translation:— The preceptor advises: That jivaātmā does not grow old with one's old age; he is not stained by the staining of the body. The real spiritual nature of a jiva-ātmā who has gained the fulfilment of his desires i.e. the summum bonum of life is (i) apahatapāpa (devoid of sinful connections with avidyā i.e. want of true conception about self etc.), (ii) Bijara (free from old-age), (iii) Bimrityu (without death or fall from own eternal status, (iv) vishoka: having no reason for affliction for loss of desired objects of worldly attachment, (v) vijighatsa: (without any lust for food of enjoyment), (vi) apipāsa

with no hankering), (vii) satyakāma (wishing for touth of service of God), (viii) satyasankalpa (with fulfilled object).

For, just as here on earth human beings follow along in subjection to command, to obtain the object of their desire, so also in the case of a spiritual gain.

Purport:-Eight properties (1) 'apahata-pāpa (devoid of sinful connections with avidyā i.e. want of true conception about self etc.. (2) Bijara (free from oldness and even of fresh spirit), (3) Bimrityu (without death or fall from own eternal status) (4) Bishoka (having no reason for affliction for loss of desired objects of worldly attachment), (5) Bijighatsa (without any lust for enjoyment), (6) apipāsa (with no hankering), (7) Satyakāma (wishing for truth of service of God), (8) Satyasankalpa (with fulfilled objective). This ātmā is to be searched for and asked for (of the preceptor), as prajāpati has said. Now in this, is there even a hint about the oneness of soul with Brahman? Nor even in Shankara's commentary on this is to be traced the slightest allusion thereto. All this has been said of the pure soul without any tinge of māyā, yet there is no suggestion about its loss of individuality. The Swetāswataropanishat has it: 'The jiva is like the finest of the fine end of a hair and is yet fit to remain immortal'. Sri Krishna has said in the Gita: 'jiva is My fragment and eternal'." The Kathopanishat says, 'Nityonityānām etc. those really wise persons and none else can obtain eternal

^{1.} vide V. 9

^{2.} vide XV. 7

peace, who, in virtue of their devotion, see within themselves God as Paramātmā (the Great Soul) Who is the Chief Eternal among all eternals and the Chief sentient among all sentient beings, and who, one among the many, fulfils their desires'. Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the Single-Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of the Chāndogya, there is ample reference to the obtaining of Brahma-loka by the jivas when free from $m\bar{a}y\bar{a}$, but never an inkling of the much advertised oneness.

तद्यथेह कर्मजितो लोकः श्रीयत एवमेवामुत्र पुण्यजितो लोकः श्रीयते तद्य इहात्मानमननुनिद्य व्रजन्त्येतारश्च सत्यान् कामार स्तेषार सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्ये-तारश्च सत्यान्कामार स्तेषार सर्वेषु लाकेषु कामचारो भवति ॥ ६ ॥

Tad yatheha karmajito lokah kshiyate evamevāmutra punyajito lokah kshiyate tad ya ihātmānamananuvidya brajantyetānshcha satyān kāmānsteshām sarveshu lokeshvakāmachāro
bhavatyatha ya ihātmānamanuvidya brajantetāmshcha satyān
kāmāmsteshām sarveshu lokeshu kāmachāro bhavati || 6

Translation: Just as here on earth the world which is got by virtue of previous deeds perishes, even so there in the other world, which is obtined by merit derived from the performance of sacrifices etc. perishes. Those who depart hence without

^{1.} vide II. 2.13

tealising the ātmā and the true purpose of life, for them there is no freedom in all the worlds. But those who depart from hence having realised the ātman and the real purpose of life for them in all worlds there is freedom.

Purport:— Bhāgavata says: 'Who could be more stupid than he who would divert such great tapas, performed with great hardship to the fulfilment of material or ephemeral fruits.' This mantra dwells upon the point that one should make use of his sādhanā with the guidance of a spiritual master for realising his own divine characteristic since such a person alone becomes free and finds complete fulfilment of all his desires. Others including a karmi, jnāni and a yogi are bound by forces outside themselves just like the servile subjects of a ruler.'

Section 2

स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः सम्रुत्ति-ष्टन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ १ ॥

Sa yadi pitrilokakāmo bhavati samkalpādevāsya pitarah samuttishthanti tena pitrilokena sampanno mahiyate || 1

Translation: If he becomes desirous of the worlds of the fathers by his mere thought; manes happy.

^{1.} vide XI. 18.10

^{2.} vide Gita also

अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य मातगः समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥ २ ॥

Atha yadi mätrilokakāmo bhavati samkalpādevāsya mātarah samuttishthanti tena mātrilokena sampanno mahiyate | 2

Translation: So if he becomes desirous of the world of mothers, by his mere thought mothers arise. Possessed of that world of mothers he is happy. 2

अथ यदि आ्रात्लोककामो भवति सङ्कल्पादेवास्य आतरः सम्रतिष्ठन्ति तेन आत्लोकेन सम्पन्नो महीयते ॥ ३ ॥

Atha yadi bhrātrilokakāmo bhavati samkalpādevāsya bhrātarah samuttishthanti tena bhrātrilokena sampanno mahiyate | 3

Translation: So, if he becomes desirous of the worlds of brothers, by his mere thought brothers arise. Possessed of that world of brothers he is happy.

अथ यदि, स्वसृलोककामो भवति सङ्कल्पादेवास्य स्वसारः सम्रुत्तिष्ठन्ति तेन स्वसृलोकेन सभ्पन्नो महीयते ॥ ४ ॥

Atha yadi svasrilokakāmo bhavati samkalpādevāsya svasārah samuttishthanti tena svasrilokena sampanno mahiyate || 4

Translation: So if he becomes desirous of the world of sisters, by mere thought sisters arise. Possessed of that world of sisters he is happy.

अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो महीयते ॥ ५ ॥

Atha yadi sakhiloka kāmo bhavati samkalpādevāsya sakhāyah samuttishthanti tena sakhilokena sampanno mahiyate | 5

Translation: So, if he becomes desirous of the world of friends by his mere thought friends arise. Possessed of that world of friends he is happy.

अथ यदि गन्धारयलोककामो भवति सङ्कल्पादेवास्य गन्ध माल्ये सम्रुत्तितष्ठस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते ॥ ६ ॥

Atha yadi gandhamālya lokakāmo bhavati samkalpādevāsya gandhamālye samuttishthatastena gandhamālyalokena sampanno mahiyate ||

Translation: So if he becomes desirous of the world of perfume and garlands, by mere thought perfumes and garlands arise. Possessed of that world of perfumes and garlands he is happy.

अथ यद्यत्रपानलोककामो भवति सङ्कल्पादेवास्यात्रपाने सम्रुचिष्ठस्तेतनात्रपानलोकेन सम्पन्नो महीयते ॥ ७ ॥

Atha yadyannapānalokakāmo bhavati samkalpādevāsyannapāne samuttishthatastena annapāna lokena sampanno mahiyate ||

Translation: So, if he becomes desirous of the world of food and drink, by his mere thought food and drink arise. Possessed of that world of food and drink, he is happy.

अथ यदि गीतवादित्रलोककष्मो भवति सङ्कल्पादेवास्य गीत-जादित्रे समुज्ञिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते ॥ ८॥

Atha yadi gitavaditraloka kāmo bhavati samkalpādevāsya gitavāditre samuttishthatastena giiavāditra lokena sampanno

8

VIII.2.9-10 CHANDOGYA-UPANISHAD

Translation: So, if he becomes desirous of the world of song and music, by mere thought song and music arise. Possessed of that world of song and music he is happy.

अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः संग्रुत्ति-ष्टुन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते ॥ ९ ॥

Atha yadi strilokokāmo bhavati samkalpādevāsya striyah samuttishthanti tena strilokena smapanno mahiyate || 9

Translation: So if he becomes desirous of the world of women, by his mere thought, women arise. Possessed of that world of woman he is happy.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पा-देव सम्रुत्तिष्ठति तेन सम्पन्नो महीयते ॥ १०॥

Yam yamantamabhikāmo bhavati yam kāmam kāmayate so-asya samkalpādeva samuttishthati tena sampanno mahiyate 10

Translation: Of whatever object he becomes desirous, whatever desire he maintains, out of his mere thought it arises. Possessed of it, he is happy.

Purport:— In this section the preceptor gives a lesson to the disciple that merely for the fulfilment of respective desires one should not worship hobgoblin gods as it is said in the previous section that Brahman is possessing everything (sarvam tadasmin samahita). He is vānchākalpataru: wishyielding-tree. But after the realisation of God everything else is fulfilled as we find in Bhāgavata' 'Their mind has surely been beguiled by māyā;

^{1.} vide IV. 9. 9-10

who worship You, the veritable Wish-yielding tree, Giver of freedom from birth and death for other purposes and hanker after the pleasures of sense-enjoyment.' Haribhakti-sudhodaye Dhruva says: 'My Lord, I was searching for a piece of glass but by Your presence I gain a mine of most precious unexhaustible treasure. So I am in fulfilment of all my desires therefore I beg for nothing else.

Section 3

त इमे सत्याः कामा अनृतापिधानास्तेषाः सत्यानाः सताम-नृतमिषधानं यो यो ह्यस्येतः प्रैति न तिमह दर्शनाय लभते ॥ १ ॥

Ta ime satyāh kāmā anritāpidhānāsteshām satyānām satāmanritamapidhānam yo yo hyasyetah praiti na tamiha darshanāya labhate |

Translation:— Some of these are true desires with a covering of what is false. Although they are true, there is a covering that is false. For in truth if any one (fellows) departs from here then one does not get at him (back to see here).

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन लभते सर्व तदत्र गत्वा विन्दतेऽल ह्यस्यते मत्याः कामा अनुतापिधानास्तद्य-थापि हिशण्यनिधि निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेव-मेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्युहाः ॥ २ ॥

Atha ye chāsyeha jivā ye cha pretā yacchānyadicchanna labhate sarvam tadatra gatvā vindate atra hyasyaite satyāh

VIII.3.2-3] CHANDOGYA-UPANISHAD

kāmāh anritāpidhānāstad yathāapi hiranyanidhim nihitamakshetrajnā uparyupari sancharanto na vindeyurevamevemāh sarvāh prajā aharahargacchantya etam brahmalokam na vindantyanritena hi pratyudhāh || 2

Translation: But those of one's fellows who are alive there, and those who have departed, and those whose desirs were not fulfilled—all these one finds by going to Dahara-ākāsham paramātmam prāpya labhate to the world of Supreme Divinity. For there, truly, become those desires which have a covering of falsehood here. So just as those who do not know the spot go over a hidden treasure of gold (missing it) again and again and not find it, even so aharahargacchanti: go about. creatures sarvasminkāle: all the time go to etam brahmalokam: daharākāshasya...paramapurushah: if the Blissful Lord does not will in the heart of a being who could be alive? Although Lord ever remains within the cavity of their heart yet they (so long the māyic curtain is not removed by God Himself) cannot see Him shining in one's heart. Because they are carried 2 away by the māvic quagmire.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तर हृद्यमिति तस्मा-दृष्टदयमहरहर्वा एवंवित्स्वर्ग लोकमेति ॥ ३ ॥

Sa vä esha ätmä hridi tasyaitadeva niruktam hridyamiti tasmaddhridayamaharaharvä evamvid svargam lokameti | 3

Translation: Verily this esha Atmā dahara-ākāsha: Supreme God is the very Substratum of the being (jiva-soul). The etymological explanation thereof is this: He is the Monitor-self and jivas are

monitored by Him. He who knows thus ever dwells in that plane of Transcendence in close proximity of Godhead (*Paramātmānam prāpya svena rupenābhinish-padyate*).

अथ य एष सम्प्रसादोऽस्माच्छरीगत्समुत्थाय परं ज्योतिरुप-सम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होत्राचतदमृतमभय-मेतद्वस्रोति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

Atha ya esha samprasādo asmāccharirād samutthāya param jyotirupasampadya svena rupenābhinishpadyata esha ātmeti hovāchaitadamritamabhayametad brahmeti tasya ha vā etasya brahmano nāma satyamiti || 4

Translation:— Now esha ātmā: the God-realised soul cutting asunder the knots of māyic bondage attains the summum bonum of life and regains his spiritual characteristic (as a servitor to God)—he is the soul—he is immortal, the fearless. He is the infinitesimal ever-existing and separated part (vibhinnāmsa), a fragment of Brahman. This unfettered jiva-soul and the Supreme Divinity are eternally existent in relation to servotor and the Served respectively.

Purport:— In the Gitā¹ it is stated that jivas are separated-part of the Divinity (vibhin-nāmsha) and infinitesimal in sige. Further Gitā³ 'Brahmabhuyāya kalpate: Brahmānubhavāya (Biswanath); Sri Rāmānuja and Sri Madhva also say: Amrita; avyaya Bhagavat-dāsya swarupa viz. established in eternal servitorship to the Supreme Lord:

^{1.} vide XV. 7

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तद्यत-मथ यत्ति तन्मर्त्यमथ यद्य तेनोमेयच्छति यदनेनोमे यच्छति तस्माद्यमहरतर्वा एवंवितस्वर्ग लोकमेति ॥ ५ ॥

Täni ha vä etäni trinyaksharäni satiyamiti tad yat sad tadumritamatha yatti tanmartyamatha yad yam tenobhe yacchati yadanenobhe yacchati tasmād yamaharaharvā evamvit svargam lokameti || 5

Translation:— Verily, these are the three syllables: Sat-ti-yam. Sat that is Immortal Brahman, ti - that is the jiva who is subject to be under the clutch of māyic bondage and yam: the transcendental process of devotion which holds the two (jiva and Brahman) together. Because Bhakti alone unites the soul with the Supreme Divinity: therefore Bhakti is known as yam. He who follows this process gradually proceeds towards the world of Supreme Divinity.

Purport: For further explanation of the word Sat-ti-yam one may look to Brihadāranyaka Up.¹ Even Sri Shankara says in this context martya: mortal: there is no suggestion that the mortal is illusory.

Section 4

अथ य आत्मा स सेतुर्विष्टतिरेषां लोकानामसम्भेदाय नैतः सेतुमहोगत्रे तस्तो न जरा न मृत्युन शोको न सुकृतं न दुष्कृतः सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा द्वेष ब्रह्मलोकः ॥ १ ॥

Atha ya ätmä sa seturvidhritireshām lokānāmasam bhedāya naitam setumahorātre tarato na jarā na mrityurna shoko na

^{1.} vide B. U. V. 5.1

sukritam na dushkritam sarve pāpmā noato nivartante-apahatapāpmā hyesha brahmalokah || 1

Translation: So, Supreme God is the binding force to keep the things in order. It is due to His binding law everything moves about in order, and none can trespass His command. Whereas He cannot be conditioned either by day and night, or old age, or death, or sorrow, or well-doing or ill-doing. All evils turn back therefrom, for that very world of Transcendence is freed from evil.

Purport: Vide Katha III.2.; M.U. II. 2.5.

तस्माद्वा एतः सेतुं तीर्त्वान्धः सन्ननन्धो भवति विद्धः सन्न विद्धो भवत्युपतापी सन्नजुपतापी भवति तस्माद्वा एतः सेतु तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सक्र'द्वभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

Tasmādvā etam setum tirtvāandhah sannanandho bhavati viddhah sannaviddho bhavaty upatāpi sunnanupatāpi bhavati tasmādvā etam setum tirtvāapi nuktumaharevubhinishpadyate sakridvibhāto hyevaisha brahmalokah || 2

Translation:— Therefore verily upon realising that Supreme Divinity, Sri Hari Whose law binds everything in order, a man blinded by the quagmire of māyic illusion becomes totally awakened with intuitive wisdom, his sickness of worldly disease is ever totally cured. Therefore, verily on attaining that World of Transcendence night appears as day as the Brahman-world is ever brilliantly illumined. 2

त्य एवतं ब्रह्मलेकं ब्रह्मचर्येण नुनिन्दन्ति तेषामेवैष ब्रह्मलोक स्तेषाः सर्वेषु लोकेषु कामचारो भवति ॥ ३॥

Tadya evaitam brahmalokam brahmacharyenanuvindanti

teshamevaisha brahmalokasteshām sarveshu lokeshu kāmachāro bhavati ||

Translation:— But only those who follow a dedicated life of Brahmacharya (a chaste and dedicated life in culturing unalloyed devotion of transcendental Process that of Shravan, Kirtan etc. under the guidance of an enlightened self-realised preceptor) attain that Brahman-world. And thereby wherever they remain they possess absolute freedom from any māyic bondage.

Section 5

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्वह्मचर्यण होव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्वह्मचर्यण होवेष्ट्वात्मानः मनुविन्दते ॥ १॥

Atha yad yajna ityāchakshate brahmacharyameva tad brahmacharyena hyeva yo jnatā [tam vindate-atha yadishta-mityāchakshate brahmacharyameva tad brahmacharyena hyeveshtvātmānamanuvindate || 1

Translation: Now what people call sacrifice, is really the Brahmacharya, for only by Brahmacharya (disciplined and dedicated life regulated towards devotion to God) one obtains the world of Supreme persuit. And what people call the worship is really Brahmacharya, for only by worshipping with Brahmacharya does one attain the Brahman.

Purport:— Brahmacharya-life: one who has dedicted his everything for culturing the unalloyed devotion under the guidance of a spiritual Guru. His be-all and end-all of the life is to serve the

God by all means. His life is conditioned for the aspiration towards Brahman-realisation.

अथ यत्सत्त्रायणिमत्याचश्चते ब्रह्मचर्यमेव तद्वह्मचर्येण होव सत आत्मनस्त्राणं विन्दतेऽथ यन्मीनिमत्याचश्चते ब्रह्मचर्यमेव तद्वह्म-चर्येण होवात्मानमनुविद्य मनुते ॥ २ ॥

Atha yad satrāyanamityāchakshate brahmacharyameva tad brahmacharyena hyeva sata ātmanastrānam vindate - atha yanmaunamityāchakshate brahmacharyameva tad brahmacharyena hyevātmānamanuvidya manute || 2

Translation: Now what people call satrāyanasacrifice is really the Brahmacharya, for, only by
means of Brahmacharya does one get realisation and
attain the Supreme Divinity. And what people call
the vow of silence is really Brahmacharya, for, only
through Brahmacharya does one realise the God and
thereafter eternally serves Him.

अथ यदनाशकायनिमत्याचक्षते ब्रह्मचर्यमेव तदेष ह्यातमा न नश्यति यं ब्रह्मचर्यणानुविन्दतेऽथ यद्रण्यायनिमत्याचक्षते ब्रह्मचर्य-मेव तत्तद्श्य ह वै ण्यश्चाणवी ब्रह्मलोके तृतीयस्यामितो दिवि तदेर-म्मदीयः सरस्तद्श्वत्थ :सोमसवनस्तद्पराजिता पूर्वह्मणः प्रश्चविमितः हिरण्मयम् ॥ ३ ॥

Atha yadanāshakāyanamityācchakshate brahmacharyameva tadesha hyātmā na nashyati yam brahmacharyenānuvindate-atha yadaranyāyanamityāchakshate brahmacharyameva tad tadarashcha ha vai nyashchārnavau brahmaloke tritiyasyāmito divi tadairammadiyam sarastadashvatthah somasavanastadaparājitā purbrahmanah prabhuvimitam hiranmayam || 3

Translation:— Now, what people call a course of fasting (anāshakāyana) is really the Brahmacharya, for this (esha) (this jiva-soul) ātman never perishes when one attains self-realisation by means of Brahmacharya. And what people call betaking oneself to a life of a hermit is really the Brahmacharya, for verily ara and nya are the two seas in the upper region in the third heaven. Therein are the lake Asmadiya, the soma-yielding, fig-tree, Brahmā's citadel, Aparājitā (invincible) and the golden hall built for the Lord.

Purport: vide Brihat Bhagavatāmritam (in this hall Brahmā ever holds Veda-chants before the Presiding Deity Sri Vishnu.

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्यण नुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाः सर्वेषु लोकेषु कामचारो भवति ॥ ४॥

Tad ya evaitāvaram cha nyam chārnavau brahmaloke brahmacharyenānuvindanti teshāmevaisha brahmalokasteshām sarveshu lokeshu kāmachāro bhavati || 4

Translation: Only they who find those two seas, ara and nya in the world of Brahmā through the observation of Brahmacharya attain that world. And therefore they get freedom to act as they desire in all the worlds down to that world of Brahmā.

Purport: All these fulfilled desires mentioned in this section are within the regions of fourteen that are subject to final dissolution although they are not unreal as such. Here the Brahmacharya-life is not led with the unalloyed devotion. Because a life of unalloyed devotion to God Vishnu finally leads

oneself to that Divine World of Supreme God Which is not subjected to dissolution.

Section 6

अथ या एता हृदयस्य नाडचस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एव शुक्ल एव नील एव पीत एव लोहितः॥ १॥

Atha yā etā hridayasya nādyastāh pingalasyānimnastishthanti shuklasya nilasya pitasya lohitasyetyasau vā ādityah pingala esha shukla esha nila esha pita esha lohitah || 1

Translation:— Now as for these arteries (channels) of the heart, they arise from the finest essence, which is reddish, brown, white, blue, yellow and red. The yonder sun is reddish-brown, he is white, he is blue, he is yellow and he is red.

Purport: As per merit of ritualistic acts one goes out at death through the artery in the head. According to the text, the human body is so connected with the sun that the heat from the sun enters the arteries of the body and assumes these colours, which are originally in the sun only.

तद्यथा महापथ आतत उभी ग्रामी गच्छतीमं चामुं चैवमेवैता आदित्यस्य रहमय अभी लोकी गच्छन्तीमं चामुं चामुष्मादादित्या त्रतायन्ते ता आसु नाडीषु सृष्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृष्ताः ॥ २ ॥

Tad yathā mahāpatha ātata ubhau grāmau gacchatimam chāmum chaivamevaitā ādityasya rashmaya ubhau lokau gacchantimam chāmum chāmushmādādityāt pratāyante ta āsunādishu sriptā ābhyo nādibhyah pratāyante te-amushminnāditye sriptāh

VIII.6.3-4] CHANDOGYA-UPANISHAD

Translation: Now, as a long extending highway goes to two villages, even so those rays of the sun go to two worlds, this one as well as yonder. They extend from yonder sun, and creep into these channels (arteries). They extend from these channels, and creep into yonder sun.

तदा नाडोषु सुप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥ ३॥

Tad yatraitad suptah samastah samprasannah svapnam na vijānātyāsu tadā nādishu sripto bhavati tam na kashchana pāpmā sprishati tejasā hi tadā sampanno bhavati || 3

Translation: And when one is in complete rest in the absorbing thought of Brahman he becomes composed and serene, so that he knows no dream i.e. there remains no quagmire of $m\bar{a}y\bar{a}$ then he has entered through these arteries into the divine persuit. So no evil touches him and he has obtained the divine illumination.

अथ यत्रैतदबिलमानं नीतो भवति तमभित आसीना आहुर्जानि सि मां जानासि मामिति स यावदस्माच्छरीरादनुत्कान्तो भवति तावज्ञानाति ॥ ४॥

Atha yatraitadavalimānam nito bhavati tamabhita āsinā āhurjānāsi mām jānāsi māmiti sa yāvadasmāccharirādanut - crānto bhavati tāvajjānāti ||

Translation: And when one falls seriously ill those (relatives) sit around him say, 'do you know me?' 'do you know me?' as long as he has, he (the

soul) has not departed from the body, he recognises them.

अथ यत्रैतदस्माच्छरीगदुन्क्रामन्यथैतैरेव रिमिमरूर्घ्वमाक्रमते स ओमिति वा होद्वा मीयते स यावित्क्षप्येन्मनस्तावदादित्यं गच्छ त्येतर्द्धे खलु लोकद्वार विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

Atha yatraitadasmāccharirādut - crāmatyathaitaireva rashmi. bhirurdhva-mācramate sa aumiti vā hodvā miyate sa yāvat kshipyenmanastā vadā dityam gacchatyetadvai khalu lokadvā ram vidushām prapadanam nirodho - avidushām ||

Translation: But when he departs from this body (if possesses virtuous menit) then he ascends upwards with the very rays of the sun. If with the thought of AUM he passes off, he comes to the sun as quickly as one could direct his mind there. indeed, is the gateway of the world of Brahman, an entrance for the knower but a shut out for the illusioned ones.

तदेष श्लोकः । शतं चैका च हृदयस्य नाडचस्तासां मुर्धान-मिनिः सृतैका । तयो ध्वमायनमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

Tadesha shokah:

Shatamchaikā cha hridayasya nādyastāsām murdhānamabhinihsritaikā | tayordhvamā yannamritat vameti vishvannanya utcramane bhavanti || utcramane bhavanti ||

Translation: - 'On this there is this verse: A hundred and one are the arteries of the heart and one of them leads up to the crown of the head. Going upwards through that, one becomes immortal,

VIII.7.1] CHANDOGYA-UPANISHAD

the others serve for going in various other directions.

Purport: vide Katha U. II. 3.6.

Sri Madhvāchārya says: there the Divine Abode of Sri Vishnu is known as Aparagita and chitsuvarnamayam divyam Lakshmi stattat svarupini , sa vishnuh paryanka - brahmanāmakah shvetadvipago sesha hridi nadisupancha rupah pratishthitah n Nārāvanākhyam saushumnam madhyastham raktatu vasudevāksham nādinam varnam | shuklam agretah sthitam i pingalāyām pingalam tu rupam bhidham pitam...pradyumnāmakam samkarshanā idāvamanirudhākhyam nilarupam vyavasthitam: its Pratika-rupa is found in sun as much as in the artery of human heart.

Section 7

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिधत्सोऽपि-पासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्श्र लोकानाप्नोति सर्वाश्श्र कामान्यस्तमात्मानमनुविद्य विजाना-तीति ह प्रजापतिरुवाच ॥ १ ॥

Ya ātmā-apahatapāpmā vijaro vimrityurvishoko vijighatso-apipāsah satyakāmah satyasamkalpah so anveshthavyah sa vijijnāsitavyah sa sarvāmshcha lokānāpnoti sarvāmshcha kāmān yastamātmānamanuvidya vijānātiti ha prajāpatiruvācha || 1

Translation: The soul free from evil, free from old age, free from death, free from grief, free from hunger and thirst and whose very will is the fulfilment and thought is the truth, such an ātman should be searched for. The ambition of the life should be to realise the soul of that characteristic. He who has

to him the summum bonum of life is attained. His freedom is in all the worlds—thus spake Brahmā. 1

तद्धोभपे देवासुरा अनुबुबुधिरे ते होचुईन्त तमात्मानमन्वि-च्छामो यमात्मानमन्विष्य सर्वाश्य लोकानाप्नोति सर्वाश्य कामानि-तीन्द्रो हैव देवानापिप्रवत्रात विरोचनोऽसुराणां तौ हासंविदानावेव समित्वाणी प्रजापतिसद्धाशमाजग्रतुः ॥ २ ॥

Taddhobhaye devāsurā anububudhire te hochur-hanta tamātmānamanvichāmo yamātmānamanvisya sarvāmshcha lokānāpnoti sarvāmshcha kāmāniteendro haiva devānāmabhipravavrāja virochano-asurānām tau hāsam vidānāveva samitpāni prajāpati-sakāshamājagmatuh || 2

Translation: Both, the gods and the demons heard this and then they said, come let us seek that soul by seeking out whom one obtains all the worlds and all the desires. Then Indra from among the gods and Virochana from among the demons went forth unto Brahmā. Then without communication with each other, they both came unto the presence of Brahmā, with fuel (samit) in hand.

तौ ह द्वातिश्यतं वर्षाणि ब्रह्मचर्यमृषत् स्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तिमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विम्र त्युर्विशोको विजियत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वे-ष्टच्यः स विजिज्ञासितन्यः स सर्वाश्य लोकानाप्नोति सर्वाश्यच कामा-न्यस्तमात्मान नतुविद्य विजानातीति भगवतो वचो वेदयन्ते तिमच्छ-नताववास्तिमिति ॥ ३ ॥

Tau ha dvātrimshatam varshāni brahmacharyam ushatustau ha prajāpatiruvācha kimicchantāvavāstamiti tau hochaturya

VIII.7.3-4] CHANDOGYA-UPANISHAD

ätmä-apahatapāpmā vijaro vimrityurvishoko vijighat so-apipäsah satyakāmah satyasamkalpah so-anveshtavyah sa vijijnāsitavyah sa sarvāmshcha lokānāpnoti sarvāmshcha kāmān yastamātmānamanuvidya vijānātiti bhagavato vācho vedayante tamicchantāvavāstamiti || 3

Translation:— They two lived life of Brahmacharya for 32 years. To them Prajāpati said what do you desire? Then the two said: 'The ātman which is free from avidyā, old-age, death, sorrow, hunger and thirst and whose desires are fulfilled and his resolve the truth; should be searched for and he should be realised. he obtains all the worlds and all desires are saturated when He is realised—such do people declare to be the words of your, revered sir. Desiring about that ātman we are staying.

तौ ह प्रजापतिरुवाच य एषोऽ क्षणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमे हुह्ये यथ योऽय भगव ऽप्सु परिख्या यते यश्चायमः देशे कतम एष इत्येष उ एवेषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥ ४॥

Tau ha prajāpatiruvācha ya esho-akshini purusho drishyata esha ātmeti hovāchaitadamritamabhayametad brahmetyatha yo ayam bhagavo-apsu parikhyāyate yashchāyamādarshe katama hovācha || evaishu sarveshvanteshu parikhyāyata iti

Translation: Then Brahmā said to the two 'that Person Who is seen in the eye—He is the Ātman of Whom I spoke. He is the Immortal, and Blissful. He is Brahman (spoke about brahman-akshigato (ayogyatvāttu tatshrutvā pratirupam virochanah:) due to their blindness of nescience they asked: 'But this

one, sir, who is observed in water and in a mirror—which one is he?' Brahmā replied: the same one indeed, who is perceived in all these.

Purport: Brahmā immediately spoke about the Divinity who is the vision of the eyes and is none but the Immortal, Blissful Sri Hari Himself. But due to being not fit to understand they misconstrued. They confused the Brahman with the body seen in the water and in the mirrer as reflected. Without intuition how one can realise the Truth?

Section 8

उद्शराव आत्मानमवेश्य यदातमनो न विजानीयस्तन्मे प्रब्र्-तमिति तौ होद्शरावेऽवेश्वाञ्चकाते तौ ह प्रजापतिरुवाच कि पश्यय इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आ नखेभ्य प्रतिरूपमिति ॥ १ ॥

Udasharāva ātmānamavekshya yadātmano na vijānithastanme prabrutamiti tau hodasharāve-avekshām-chacrāte tau ha prajāpatiruvācha kim pashyatha iti tau hochatuh sarvamevedamāvām bhagava ātmānam pashyāva ā lomabhya ā nakhebhyah pratirupamiti

Translation: - (Prajapāti said): Look at yourself in a pan of water and anything that you do not understand of the Ātman, tell me that.

Then the two looked in a pan of water. The Brahmā said to them, 'What do you see?' Then they replied: 'We see everything here, sir, ourselves entirely as we are. The very images clearly even to the hairs and nails are seen.'

VIII 8.2-3] CHANDOGYA-UPANISHAD

तो ह प्रजापतिरुवाच साध्वलङ्कृतो सुवसनो परिष्कृतो भूत्वो-दशरावेऽवेक्षेथामिति तो ह साध्वलङ्कृतो सुवसनो परिष्कृतो भूत्वो-दशरावेऽवेक्षाञ्चकाते तो ह प्रजापतिरुवाच कि पश्यथ इति ॥ २ ॥

Tau ha prajāpatiruvācha sādhvalankritau suvasanau parishkritau bhutvodasha-rāveavekshethāmiti tau ha sādhvalamkritau suvasanau parishkritau bhutvodasharāveavekshāmchacrāte tau ha prajāpatiruvācha kim pashyatha iti || 2

Translation: Then Brahmā said to then: 'Make yourselves well-ornamented, well-dressed, adorned, and look in a pan of water.'

Then the two made themselves well-ornamented, well-dressed, adorned and looked in a pan of water.

Then Prajāpati said to them: 'What do you see?'

ती होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृता-वित्येष अत्मेति हावाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृद्यौ प्रवत्रज्ञतः । ३ ॥

Tau hochaturyathaivedamāvām bhagavah sādhvalamkritau suvasanau parishkritau sva evamevemau bhagavah sādhva-lamkritau suvasanau parishkritāvityesha ātmeti hovāchaitad-amritamabhayametad brahmeti tau ha shantahridayau pravabrajatuh || 3

Translation: Then the two said: 'just as we ourselves are here, sir, well-ornamented, well-dressed, adorned—so thus we see both these, sir, well-ornamented, well-dressed, and adorned.' 'That is the Atman' - said he. 'That is the Immortal and Blissful Brahman.'

Then they both went away satisfied in their hearts.

Purport: Because of their impurity of minds they could not conceive the truth properly, they perversly understood it and thought they were enlightened.

तौ हान्वीक्ष्य प्रजापितरुवाचानुपलभ्यातमानमननुविद्य व जतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते परा-भविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतासुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात् ानं परिचरन्नुभौ लोकाववाप्नोतीमं चासुं चेति ॥ ४ ॥

Tau hänvikshya prajäpatiruvächänupalabhyätmänam-ananuvidya brajato yataraetadupanishado bhavishyanti devä vä-asurä vä te paräbhavishyantiti sa ha shäntahridaya eva virochano asurānjagāma tebhyo haitāmupanishadam provāchātmaiveha mahayya ātmā paricharya ātmānameveha mah ayannātmānam paricharannubhau lokāvavāpnotimam chāmum cheti || 4

Translation: Then Brahmā looked at them and said, 'they go away without having comprehended, without having realised the Ātman. Who-so-ever shall have such a doctrine, be they gods or be they demons, they shall be foiled.' Now, Virochana, as he got satisfied with that perverted lesson, came back to the demon-community and to them he declared this doctrine what he understood through his crippled mind: as oneself is to be made bodily happy here on earth. The body is to be looked after for its comforts. He who makes himself happy here taking all care to the body obtains both worlds, this and the yonder.'

Purport: Thus the *Pāshanda mata* to satisfy the āsuric tendency of man became prevelent.

तस्माद्रप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरोवतेत्य-सुराणाः क्षेपोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेतिसः स्कुर्वन्त्येतेनह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

Tasmādapyadyehādadānamashraddadhānamayajamānamāhurāsuro batetyasurānām hyeshopanishad pretasya shariram bhikshayā vasanenālamkāreneti samskurvantyetena hyamum lokam jeshyanto manyante || 5

Translation:— Therefore, even to this day, here people say of one who is not a giver, who has no faith and who does not perform sacrifices, as a demon, for this is the doctrine of the demons. They adorn the body of the deceased with the dress and ornament which they got as alms as they think that thereby they will win yonder worlds.

Section 9

अथ हेन्द्रोऽप्राप्येव देवानेतद्भयं दद्शे यथैव खल्वयमस्मि-ज्छरीरे साष्वलङ्कृते साष्वलङ्कृतो भवति सुबसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्नामे सामः परिष्वको परिष्कृतणोऽस्यव शरीरस्य नाशमन्वेष नश्यति ॥ १ ॥

Atha hendro - aprāpyaiva devānetadbhayam dadarsha yathaiva khalvayamasminsharire sādhvalankrite sādhvalamkrito bhavati suvasane suvasanah parishkrite parishkrita evamevāyamasminnandhe andho bhavati srāme srāmah parivrikne parivrikno asyaiva sharirasya nāshamanvesha nashyati || 1

Translation: But Indra even before reaching the gods saw this danger. Just as that one knows

TWELVE ESSENTIAL UPANISHADS [VIII.9.1-2

that the self is well-ornamented when this body is well-ornamented; well-dressed when this is well-dressed; and adorned when this is adorned—even so one is blind when this is blind; lame when this is lame; and maimed when this is maimed. It perishes immediately when the body perishes. I see no real good in this.

Purport:— Indra also at first went away as Virochana but on the way he pondered over the lesson and understood that he was not imparted with the perfect knowledge so he returned for further lesson.

1

नाहमत्र भोग्यं पश्यामीति म मित्पाणिः पुनरेयाय तर ह प्रजा-पतिस्वाच मघवन्यच्छान्तहृद्यः प्रात्राजीः स ध विरोचनेन किमिच्छन्-पुनगगम इति म होत्राच यथव खल्वयं भगवोऽस्निच्छतिरे साध्वलङ्कृते साध्वलङ्कृतों भवति सुवमने सुवसनः परिष्कृते परिष्कृत एवमेवायम-स्निचन्धेऽन्धो भवत स्नामे सामः परिष्ठ णे परिष्कृत एवपेवायम-नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

Nāhamatra bhogvam pashyāmiti sa samitpānih punareyāya tam ha prajāpatiruvācha maghavan yacchāntahridayah prābrājih sārdham virochanena kimicchan punarāgama iti sa hovācha yathaiva khalvayam bhagavo asmincharire sādhvalamkrite sādhvalamkrito bhavati suvasane suvasanah parishkrite parishkrita evamevāvamasminnandheandho bhavati srāme srāmah parivrikne parivrikno-asyaiva sharirasya nāshamanvesha nashyati nāhamatra bhogyam pashyāmiti

Translation: With samit (fuel) in hand he came back. To him Brahmā said, 'desiring what, O Maghavan, have you come back, since you along with Virochana went away with a satisfied mind?'

Then Indra said: 'Even as this bodily self is well-adorned when this body is well-adorned; well-dressed when the body is well-dressed, tidy when the body is tidy and bodily self-will also be blind when the (eye of) body is blind, lame when the body is lame, and crippled when the body is crippled. It perishas immediately when the body perishes. I see no real good in this.

Purport:- Indra evidently was not satisfied with the theory of the body as self. Wisdom prevailed upon him when Brahmā said that the Ātman was Immortal and Blissful.

एवमेवैष मधविन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वानिश्चतं वर्षाणीति स हापराणि द्वानिश्चतं वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

Evamevaisha maghavanniti hovāchaitam tveva te bhuyo anuvyākhyāsyāmi vasāparāni dvātrimshatam varshāniti sa hāparāni dvātrimshatam varhsyānyuvāsa tasmai hovācha || 3

Translation:— Brahmā said: 'So He is, O Maghavan. I shall enlighten further about this to you. But live with me for thirty-two years more.' Then he lived with him for thirty-two years. To him (Indra) Brahmā said:—

Purport: Without proper sadhana the spiritual knowledge cannot be imparted. To comprehend the Divine Lesson one must have process of life under the guidance of a spiritual Guru. There must be patience, tolerance and perseverence.

Section 10

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतद्मृतम-मय्मेतद्वह्योति स ह शान्तहृदयः प्रवत्राज स हाप्राप्येत देवानेतद्भयं दद्शे तद्यद्यपीदः शरीरमन्धं भवत्यनन्धः स भवति यदि स्नामम-स्नामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति त्वेवैनं विच्छ दयन्तीवाप्रियवेत्तेव भवत्यिप रादितीव नाहमत्र मोग्यं पश्या-मीति ॥ २ ॥

Ya esha svapne mahiyamānashcharatyesha ātmeti hovāchaitadamritamabhayametad brahmeti sa ha shāntahridayah pravabrāja sa hāprāpyaiva devānetadbhayam dadarsha tad yadyapidam
shariramandham bhavatyanandhah sa bhavati yadi srāmamasrāmo naivaisho-asya doshena dushyati || 1

Na vadhenāsva hanyate nāsya srāmyena srāmo ghnanti tvevainam vicchādayanttvāpriyavetteva bhavatzapi roditiva nā hamatra bhogyam pashyāmiti || 2

Translation: - 'He who moves about happy in a dream is the Atman (Brahman)' said he. He is the Immortal and Blissful. He is Brahman.'

Then with satisfied mind Indra went away. Then, even before reaching the gods he saw this danger. Now, even though this dream-self is not blind when the body is blind, is not lame when the body is lame, and does not suffer any defect from the defects of the body. He is not slain when the body is slain. He is not one-eyed; nevertheless, as it were, they kill him, as it were, they unclothe him as it were, but he comes to experience what is

VIII.10.3-4] CHANDOGYA-UPANISHAD

unpleasent due to the defect of the body. I see no real good in this.

स समित्वाणिः पुनरेयाय तः ह प्रजापितरुवाच मधनन्यंच्छा-न्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति म होवाच तद्यद्यपीदं भगवः शरीग्मन्धं भवत्यनन्धः स भन्नति यदि स्नामनस्नामो नैनैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो ब्नन्ति त्वेत्रैनं विच्छादयन्तीव।प्रियवेत्तेत्र भत्रत्यपि रोदितीव नाहमत्न भोग्यं पश्यामीत्येवमेवैष मघत्रत्रिति होत्राचैतं त्वेत्र ते भूयोऽनुव्याख्या-स्यामि वसापराणि द्वात्रिश्यतं वर्षाणीति स हापराणि द्वात्रिश्यतं वर्षाण्यवास तस्मै होवाच ।। ४ ।।

Sa samitpānih punareyāya tam ha prajāpatiruvācha maghavan yacchāntahridayah prābrājih kimicchan punarāgama iti sa hovācha tad yadyapidam bhagavah shariramandham bhavaty-anandhah sa bhavati yadi srāmamasrāmo naivaisho-asya doshena dushyati ||

Na vadhenāsya hanyate nāsya srāmyena srāmo ghnanti tvaivainam vicchādayantivāpriyavetteva bhavatyapi roditiva nāhamatra bhogyam pashyāmityevamevaisha maghavanniti hovāchaitam tveva te bhuyo-anuvyākhyāsyāmi vasāparāni dvātrimsatam varshāniti sa hāparāni dvātrimshatam varshānyuvāsa tasmai hovācha

Translation:— Indra came back again, samit in hand, Brahmā asked him, 'desiring what, O Maghavan, have you come back again, since you went away with satisfaction in your mind?' He replied, 'now, venerable master, even though this self is not blind when this body is blind, nor lame

TWELVE ESSENTIAL UPANISHADS (VIII.11.1

when body is lame, he does not suffer defect through defect of this. He is not slain when the body is slain, he is not lame when the body is lame. Nevertheless, as it were, they kill him; they unclothe him; and he comes to experience that is unpleasant. He even weeps. I see no real good in this.

Brahmā said: 'So is He indeed, O Maghavan, However, I will explain this further to you. Live with me for another thirty-two years.' Then he lived with him another thirty-two years. To him (Indra) 3-4 (Brahmā) he then said:

Section 11

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतद्मृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवत्राज स हाप्राप्येव देवानेतद्भयं दद्शे नाह खल्वयमेव सम्प्रत्यात्मान जानात्ययमहमस्मीति नो एवेमानि भृतानि विनाशमेवापीतो भवति नाहमल भोग्यं पश्यामीति ॥ १ ॥

Tad yatraitat suptah samastah samprasannah svapnam na vijānātyesha atmeti hovāchaitadamritamahhayametad brahmeti sa ha shāntahridayah prayavrāja sa hāprāpyaiva devānetad bhayam dadarsha nāha khalvayamevam sampratyātmānam jānātyayama - hamasmiti no evemāni bhutāni vinā shamevā pito bhavati nāhamatra bhogyam pashyāmiti |

Translation: 'When one feels oneself totally devoid of anything which is known as a stage of susupti (viz. nirvikalpa samādhi) that complascant state—that is the Atman. That is the Immortal and Blissful One. That is Brahman.

Then with tranquil heart Indra went away.

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Then even before reaching the gods he saw this danger. Assuredly, indeed, one does not exactly know about his own true spiritual self, nor the Brahman as related to him, nor the things here. It seems as if he has gone to annihilation. I see no real gain in this.'

Purport: Now Indra gets intuitional faculties to realise that putting the soul merged into nothingness which is otherwise known as Brahmanirvān is mere annihilation. Where there is no object about which one can be conscious, then the subject itself sets destroyed.

स समित्पाणिः पुनरेणाय तः ह प्रजापतिरुवाच मघवन्य-च्छान्तहृदयः प्राव्न जीः किमिच्छन्पुरागम इति स होवाच नाह् खल्वयं भगव एवः सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेत्रापीतो भवति नाहमत्र भोग्यं पद्मपानिति ॥ २ ॥

Sa samitpānih punareyāya tam ha prajāpatiruvācha maghavan yacchāntahridayah prābrājih kimicchan punarāgama iti sa hovācha nāha khalvayam bhagava evam sampratyātmānam jānātyayamahamasmiti no evemāni bhutāni vināshamevāpito bhavati nā ahamatra bhogyam pashyāmiti || 2

Translation: Samit in hand Indra once again came back. Then Brahmā asked: 'Desiring what, O Maghavan, have you come back again since you already went away with a tranquil heart?'

Then Indra replied: 'Revered master, assuredly, this does not exactly help me to know one's self in relation to the Brahman, nor indeed the things here.

It seems as if he has gone to annihilation. I see no real good in this.'

एवमेवैष मधविभिति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतः सम्पेदुरेतत्तद्यदाहुरेकशतः ह वै वर्षाण मधवान्त्रजापती ब्रह्मचर्यग्रवास तस्मै होवाच ॥ ३ ॥

Evamevaisha maghavanniti hovāchaitam tveva te bhuyo anuvyākhyāsyāmi no evānyatraitasmād vasāparāni pancha varshāniti sa hāparāni pancha varshānyuvāsa tānyekashatam sampeduretaitad yadāhureka - shatam ha vai varshāni maghavān prajāpatau brahmacharyamuvāsa tasmai hovācha || 3

Translation: Brahmā said: 'so is He indeed, O Maghavan. However, I will enlighten you in this respect and there will be nothing more beyond that but live for five more years with me.'

Section 12

मधवनमत्य वा इद् श्रारमात्तं मृत्युना तदस्यामृतस्याशरीर-स्यात्मनोऽधिष्ठानमात्तो व सशरीरः श्रियात्रियाभ्यां नहवे सशरीरस्य सतः त्रियात्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न त्रियात्रिये स्पृशतः॥

Maghavanmartyam vā idam shariramāttam mrityunā tadasyāmritasyāsharirasyātmano - adhishthānamātto vai sasharirah priyā - priyābhyām naha vai sa - sharirasya satah priyā - priyayorapahatirastya-shariram vāva santam na priyāpriye sprishatah | 1

Translation: Brahmā said, 'O Maghavan, verily this body is mortal. It has been appropriated by death. Yet it shelters that Immortal and Transcendental Blissful Divinity (Vishnu). The man of wisdom says that he who is incorporate body has

been appropriated by mundane pleasure and pains. There is no freedom of such worldly pleasure and pain for one while he is incorporate. But the Lord Who resides as Monitor-self within the heart is never subjected by any worldly pleasure and pain.

Purport:- Asharirah: param-Brahman Vishnuramrito nityamurtimān—Sri Madhva. 1

अशरीरो वायुग्भं विद्युत्स्तनयित्तुग्श्चरीराण्येतानि तद्यथैतान्य-ग्रुष्मादाकाशात्सप्रत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभि-निष्पद्यन्ते । २ ॥

Ashariro väyurabhram vidyut stanayitnurashariränyetäni tad yathaitänyamushmädäkäshät samutthäya param jyotirupasampadya svena rupenä - bhinishpadyante || 2

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्त्वम्रत्थाय परं ज्योतिरूप-सम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनः स्मर-निदः शरीरः स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे म्राणो युक्तः ॥ ३ ॥

Evamevaisha samprasādo-asmāccharirāt samutthāya param jyottrupasampadya svena-rupenābhinishpadyate sa uttama purushah sa tatra paryeti jakshat cridan ramamānah stribhirvā yānairvā jnātibhirvā nopajanam smarannidam shariram sa yathā prayogya ācharane yukta evamevāyamasmin sharire prāno yuktah

Translation:- When the bound jiva departs from the body carrying the fruits of his sinful or pious deeds as per merit he without any visible body (in subtle body) passes through the air, or the clouds, or lightning or thunder; and when he rises up from vonder space he gets a celestial form. A serene one i.e. a soul released from māvic bondage as it leaves the body and reaches the highest plane appears with his own effulgent, glorious and spiritual form. He reaches (Paramākāshādvishnoreva') the Lotus - Feet of Uttamapurusha Sri Krishna. And having gained that exalted position he feels the nectarine Bliss. Thereby he becomes ever freed. By attaining Keshava such mukta-jiva is so intoxicated with Nactarine Bliss that He engages all his divine senses to the enjoyment of Sri Krishna. He may make dalliance with Him like His consort, friends, parents or as His carrier. An engrossed soul has his bodily relation here on earth like a draft - animal is voked in a wagon, even so this jiva is yoked in this bodv.

Purport: Wherefrom does the idea of relationship with friends, parents, wife etc. of this earth come? Here on earth all these are the perverted ideas of the original that rest with the mukta-jivas in relation to Godhead. So a jiva after mukti may imbibe any of these sentiments as an object of enjoyment to the Godhead. Etaurindriyan-vishur-bhogāranubhavatyajah—Sri Madhva. So here in this context we find jiva-soul at his supremely pure state may augment a divine female form and tam-prāpya ramate may make dalliance with Vishnu-Krishna. Whereas as per Gaudiya Vaishnava Philosophy such a jiva can become a Manjari (a-hand-maid) to act in accordance with the dictum of Sri Rupa-Manjari. Please refer 'Transcendental Erotism' in the book

Sanatana Dharma by the anthor for more information. Svenarupena: Even realisation can be had while the body remains, as it were, i.e. even remaining in the body such a mukta jiva spiritually makes his dalliance with the Lord; and absolutly body is not the factor.¹

अथ यत्रैतदाकाशमनुविषणां चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिद्राणीति स आत्मा गन्धाय द्याणमथ यो वेदेदमभिन्याहराणीति स आत्माभिन्याहाराय वागथ यो वेदेदः शृणवानीति स आत्मा श्रवणाय श्रोतम् ॥ ४ ॥

Atha yatraitadākāshamanuvishannam chakshuh sa chākshu-shah purusho darshanāya chakshuratha yo vededam jighrāniti sa ātmā gandhāya ghrānamatha yo vededamabhivyāharāniti sa ātmā abhivyāhārāya vāgatha yo vededam shrinavāniti sa ātmā shravanāya shrotram ||

Translation:— When soul remains in the body, as it were, and eye is directed to see, then the eye is the instrument for seeing. He who thinks 'let me smell this'—it is the soul that does this and the nose is the instrument for smelling, now, he who thinks 'let me utter this'—it is the soul and the voice is the instrument for utterance. Now, he who thinks 'let me hear this', it is the soul, and the ear is the instrument for hearing.

Purport:- All the senses cannot function without the prompting by the soul. The senses are only the instruments.

^{1.} vide also Gita XV. 16-18 and Katha U. I. 3. 3 and 6

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अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः से वा एवं एतेन देवेन चक्षुषा मनसैतान्क्रामान्पश्यन्तमते य एते मुझलोके ॥ ५ ॥

Atha yo vededam manvāniti sa ātmā mano-asya daivam chakshuh sa vā esha etena daivena chakshushā manasaitān kāmān pashyan ramute ya ete brahmaloke || 5

Translation:— Now, he who thinks, 'let me think this'— it is the soul and the mind is his (resplandant-eye) principle force (divya-chakshu). He with that principle force, viz. the mind, sees, desires, hears and experiences enjoyment.

Purport: The boand - soul is having his agency as the senses which are his tools. The mind is the principle of them. But again the same mind being purified may be conducive to do agency for self-realisation.

तं वा एतं देवा आत्मानम्यासते तस्मात्तेषाः सर्वे च लोका आत्वाः सर्वे च कामाः स सर्वाःश्च लोकानाप्नोति मर्वाश्च्च कामा-न्यस्तमात्मानमनुविद्य विज्ञानातीति ह प्रजायतिरुवाच प्रजायति-रुवाच ॥ ६ ॥

Tam vā etam devā ātmānamupāsate tasmātteshām sarve cha lokā āttāh sarve cha kāmāh sa sarvāmshcha lokānāpnoti sarvāmshcha kāmān yastamātmūnamanuvidya vijānātiti ha prajāpatiruvācha prajāpatiruvācha \

Translation: Verily, those gods who are in the heavenly worlds (as a leader of whom you have come to get the lesson from me) worship Him. Therefore by His providence they enjoy the desired objects in their respective worlds. He who realised that

Supreme Brahman and accordingly devotes himself to Him gets the fulfilment of all his desires in all the worlds i.e. he attains the summum bonum of life. Thus spake Brahmā. Yea, thus spake Brahmā.

Purport: In this what we find is, that the esoteric aspect of Divine Wisdom is not to be snatched at one leap. It requires extrme patience, tolerance and perseverence and above all practice of a spiritual way of life. We must endeavour for spiritual concoction. The knower of God by the providance of God gets all his desires fulfilled.

Section 13

श्यामाच्छवलं प्रपद्ये शवलाच्छचामं प्रपद्येऽश्व इव रोमाणि विध्य पापं चन्द्र इव राहोर्ग्रखात्प्रग्रुच्य धृत्वा शरीरमकृतं कृतातमा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥ १॥

Shyāmātchabalam prapadye shabalācchyāmam prapadye ashva iva romāni vidhuya pāpam chandra iva rāhormukhāt pramuchya dhutvā shariramakritam kritātmā brahmalokamabhisambhavāmityabhisambhavāmiti || 1

Translation: By providence of Shyāma (Sri Krishna) I take recourse to Shavala, the Essential self-some Potency of Shyāma, the Supreme God par-excellence. Having cogently concocting the Rāgānugā-Prema-Bhakti augmenting the Rāgātmikā sentiment of Shavala, the 'Projected Absolute counter-whole Rasa': 'Akhilarasāmrita murti' Sri Shyāmasundara Sri Krishna I become deve-tailed in the loving service of Shyāma.

Shaking off the very nescience as a horse does his hairs by shaking off the body and as the moon

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frees itself from the mouth of Rāhu, I, a soul with intuitive wisdom like a cuckoo-kid having grown the wings leaving aside the nest of the crow fly into my eternal nest, the Abode of Eternal Peace—yea I attain the Abode of Eternal Bliss.

Purport:— Here Shyāma and Shavala denote: Shyāma: 'Rasarāj' Sri Krishna and Shavala the Hlādini-shakti viz. Sri Rādhā. The first phase of the mantra says that by the providence of Shyāma Bhagavān Sri Krishna one can approach a Rāgātmikā - Associate of Hlādini - Svarupini Sri Rādhā. And by the Providence of Hlādini - svarupini Sri Rādhā when one imbibes the Rāgānugā-Prema Bhakti augmenting the Rāgātmikā Prema - Bhakti of such an associate of Her's through whom She projects Her Grace then only one may dove - tail oneself in the Loving Service to Shyāma through 'Shavala': viz. to Sri Rādhā - Krishna. This is the be - all and end - all of life.

Section 14

आकाशो वै नाम नामरूपयोर्निविहिता ते यदन्तरा तद्ब्रह्म तदमृतः स आत्मा प्रजापतेः सभा वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशोविशां यशोऽहमनुप्रापतिस स हाहं यशसां यशः श्येतमदत्कपदत्कः श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ १॥

Āķāsho vai nāma nāmarupa - yornirvahitāte yadantarā tad brahma tadamritam sa ātmā prajāpateh sabhām veshma prapadye yasho aham bhavāmi brāhmanānām yasho rājnām yasho vishām yasho - ahamanuprāpatsi sa hāham yashasām yashah shyetamadat yasho - ahamanuprāpatsi sa hāham yashasām yashah shyetamadat kamadatkam shyetam lindu mā - abhigām | 1

Translation: What is called Ākāsha (All-pervading) is the Accomplisher of Name and Form. He is the Brahman with His Divine Nomanclature. He is Immortal and He is the Substratum of the soul. I have attained that Bhagavān, I have reached the Abode of the Supreme God, *Prajāpateh savam paramātmana* - abode) I am the worthy of the Brāhmanas, the glory of the kings, the glory of the people and I have attained the Blessedness.

May I, the glory of the glories not go to hoary and toothless, yea to toothless and hoary and driveling:

Yea, may I not go to driveling (old age):

Purport:— Prajāpateh-asabhām: paramātmanah savam paramātmātayā aham tena prāptavānasmi: By His Grace I have gained the realisation of the Supreme Divinity. I am shaltered at that Transcendental Abode of His, I possess all the glories. I have received the highest Nactarine Bliss which is the final persuit of all.

Section 15

तद्वैतद्वसा श्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाम्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिममावृत्य कुडुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्त्रिदधदातम् सर्वे-न्द्रियाणि सम्प्रतिष्ठाप्याहिर सन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनराविते न च पुनराविते ॥ १ ॥

Tad dhaitad brahmā prajāpataya uvācha prajāpatirmanave manu prajābhya āchāryakulād vedamadhitya yathā vidhānam

TWELVE ESSENTIAL UPANISHADS. [VII.2.25]

guroh karmātisheshenābhisamāvritya kutumbe shuchau deshe svādhyāyamadhiyāno dhārmikān vidadhadātmani sarvendriyāni samparatishthāpyāhimsan sarvabhutānyanyatra tirthebhyah sa kalvevam vartayan yāvadāyusham brahmalokamabhisampadyate na cha punarāvartate | 1

Translation:- This truth was imparted by Brahmā to Kashyapa, Kashyapa to Manu and Manu to mankind. One is to learn the (this Vedic) lesson according to the prescribed rule from unbroken preceptoral line in the available time left behind, leading a life of Brahmacharya at the residence of the preceptor. After paying due honorarium to the preceptor returns home and settles down in his house - hold life. He continues the culturing of this Vedic lesson in pure and clean place, procures virtuous sons or disciples and engages all his senses to the service of the Lord. He does not harm any one and does the service of the Lord alone. alone who lives thus throughout his span of life reaches the eternal Abode of the Supreme Divinity wherefrom he does not return yea, he does not return hither again.

It was only by the unreserved grace of my Divine Master His Divine Grace Nityaleelapravista Sri Srila Bhakti Vilas Tirtha Gosvāmi Mahārāj who was none but Vimalamanjari an eternal confident attendent of Nayanamanimanjari who proudly assigns Herself as Vrisabhanunandinidaita-sakhi, the most confident-associate of Sri Rādhā, the Hladini-shakti of Sri Krishna Himself, it was possible for me, the humble self to complete the english translation of this Chāndogya-Upanishad on this great glorious day corresponding to Sri Rādhāstami, the Advant day of Srimati Rādhā dated 17th September, 1980.